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THE
PACIFIC COAST PULPIT

CONTAINING

SERMONS

BY PROMINENT PREACHERS

OF

SAN FRANCISCO AND VICINITY.

VOLUME I.

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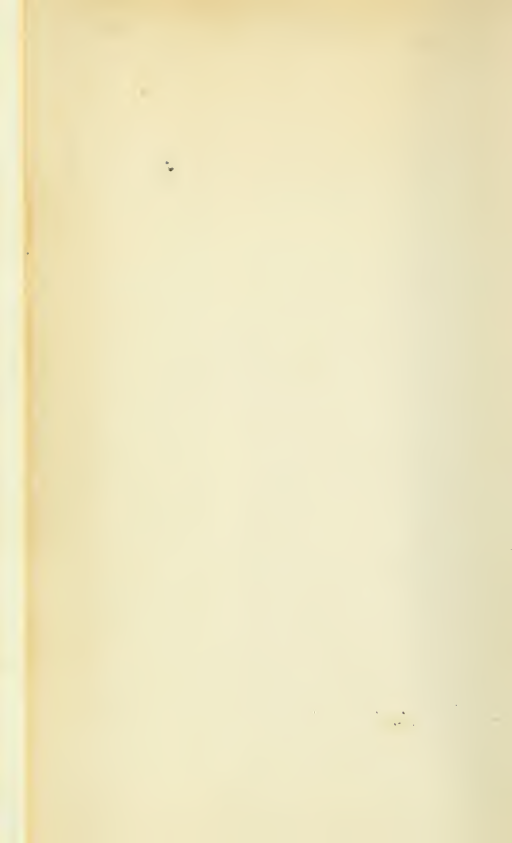
INTRODUCTION.

The Pacific Coast owes much to its Christian ministers, who have labored hard amidst difficulties to elevate the people, and whose efforts have been so largely successful. Too often their work is forgotten, although its results remain. To rescue from oblivion some utterances of prominent California preachers, this volume is presented in the belief that it will be found interesting and profitable to the reader.

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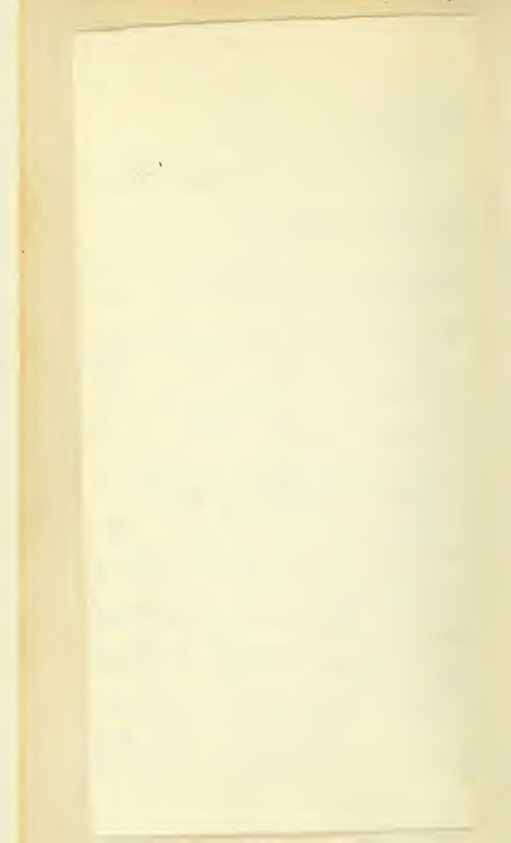
Nov. 8, 1909 -

The Librarian of

The New San Francisco Public Library -

Dear Sir - The three books I enclose in this package may assist some future historian of California to write the story of California's early workers - I knew most of those mentioned in the Cong. Church; Dr. Benton was my instructor in Hebrew etc - a LARGE man in mind and attainments! I have heard that he was one of four (4) at Yale - who stood so far above the remainder of the class - that they were specially honored by being put in a section by themselves. The other three were Crosby (Prof.), the Greek scholar; Professor Whitney - the Greek-Sanskrit scholar and Prof. Hadley - the Greek scholar for Dwight - I have forgotten which.

Respect. Yrs - Geo. F. G. Morgan (M.D.).



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SAN FRANCISCO.

Rev. W. H. PLATT, D. D.

RELIGION AND SCIENCE,

A SERMON,

By Rev. W. H. Platt,

RECTOR OF GRACE CHURCH,

Sunday Evening, Nov. 1st, 1874.

OPENING REMARKS.

Recently, from this place, in an address to young men, I spoke of "the Church as the companion, if not the mother of the arts, the sciences and the benign progress of events." I propose to make this statement good against all skeptical assaults on religion by the incontrovertible history of civilization. Coming at once to the subject: What is the relation of the religions of the world to materialistic science? And here let me say that in this discussion, entered upon not for an empty victory, but for the ascertainment of truth, that I use terms only in a technical, not reproachful sense, and hope that my temper may remain calm in the presence of the mighty truths at hand, and not become provoked to emphasis of rebuke at the sneers and defiant bitterness of the enemies of my faith.

RELIGION AND PROGRESS.

By science is meant knowledge of nature. Have the religions of the world helped or hindered its growth? What is the relation of the religions to the science of architecture? Have they not inspired and supported all its development? Go to the banks of the Nile, and, wondering, behold the prodigious temple to Jupiter Ammon at Carnock, and the one to Memnon at Luxor; see the mountain pyramids footed in the sands of the desert, with their aspiring sides, mysterious with the solemnity of centuries; descend into the cells and avenues where repose the dead of ages, and estimate the influence of the Titanic faith

which prompted and inspired these leviathan structures ! Or contemplate the elephantine temples of India, and the graceful pagodas of the Orient ; or ascend the acclivities of the Acropolis, and behold the Parthenon in its perfect proportions (to which architectural completeness nothing could be added, nor from which can ought be subtracted) ; walk amidst the statues to its divinities and the shadows of its porticos ; see the bronze Minerva Promachus, lifting her crested head through the unroofed walls of this matchless edifice ; measure each ascending step ; note the intercolumniation ; study its Doric massiveness, and yet its exact proportions ; mark the delicate shadows of its arrised columns ; estimate the long and patient thought that adjusted, unalterably forever, the proportions of its shaft, capital, architrave, frieze and pediment ; stand in the Pantheon at Rome, with its circular walls and marvelous dome ; go to the Abbeys, with their sacred altars and memorial shrines ; see in all—wall, lintel, arch—the debt science owes to religion—a debt proclaimed from the ruins of peerless temples on every sea-washed shore, on every storied hill and frowning promontory ; on the banks of the Tiber, in the unparalleled grandeur of St. Peter's ; on the banks of the Thames, in the hushing majesty of Westminster Abbey ; on the Danube, in old St. Stephen's, and in the wilderness of Gothic glory at Milan and Strasburg—in brief, wherever there has been or is an altar or a worship ; or the grave of the historic dead, on island or continent—and there is the monumental witness of the debt of science to religion. Religion gave the science of architecture to the world, as her exclusive work. The worship of men's souls demanded sacred temples to express it, and architectural science was born out of the necessities of faith. By faith only was it possible.

THE DISCOVERY BY COPERNICUS.

If we study the history of astronomical learning, we shall find the indebtedness of science no less. About the year 150 of our era, Claudius Ptolemy, an Alexandrian by birth, but a Greek by race, reannounced, if he did not discover, the geocentric theory—the theory that the earth is the center of the universe. Like many other scientists, Ptolemy has no known religious history. So far as we know, he did not believe even in the gods of his people ; but we do know that he proclaimed a radical error, and impressed it upon the Church and the thinking world as an unanswerable truth of science. Though Gobert, afterward

Pope Sylvester II., in the tenth century, went from France to Spain to study astronomy ; though Hermann Contractus, a Monk of St. Gall, Switzerland, in 1050 published astronomical works ; though Robert of Lorraine was made Bishop of Hereford by William the Conqueror because of his astronomical learning ; though Robert Grostete, Bishop of Lincoln, published a treatise on the sphere ; though with all this and more attention to astronomy by ecclesiastics, it took the Church fourteen hundred years to correct the Ptolemæic error. At last, in the course of her world-conserving service, the Church raised up within her own fold the teacher who should give to the science of all future time the knowledge of the true motions of the heavenly bodies. In 1543, Copernicus, a Monk of the Church of Frauenburg, in the Diocese of Ermland, announced from the tranquil cloisters of his village parish the "epoch-making" discovery of the heliocentric theory—the theory that the sun, and not the earth, is the center of celestial motions. This indeed made an epoch in science. Copernicus, the son of the Church, after fourteen centuries of error, corrected what Ptolemy, the secular scientist, had taught as truth of science. Did religion or the Church here hinder or advance science ? When war and territorial conquest were the ambition and occupation of representative and aggressive men, the secluded Monk was almost the only one with time, inclination or education sufficient to study the works of God. Nor is the debt to the Church discharged by the burning of the Monk Bruno, and the persecution of Galileo, the monstrous inhumanities, partly political and partly ecclesiastical.

THE BIGOTED ACTS OF THE INQUISITION.

These were exceptional events, not dictated by the general temper and enlightenment of the Church in the world at large ; nor should they withhold from the Church the credit due to its general work of educating, guiding and forming human society. The temporary supremacy of cruel and strong men in one or more localities does not characterize the general history of institutions or of men. The presence of a Judas in the College of the Apostles does not criminate the whole body. A Benedict Arnold does not make a Green, a Putnam or a Lafayette less patriotic and heroic. A Jeffreys cannot blacken the fame or obscure the wisdom of all the Judges of England. The opposition of the Inquisition to special learning in its day cannot obliterate the history of the Church's broad and benign blessing

to the world. There was a Church in Geneva, Paris, England and Germany; yet Bruno was safe under its protection while there. But that he should be arrested, tried and sentenced in Venice should not surprise us, remembering its Bridge of Sighs and its political dungeons. Religion and the Church are a part of their civil surroundings, often participating in if they do not shape the movements they failed to humanize and sanctify. The temper that for awhile made the Church execrable in Italy and Spain, and brought Bruno to the stake, was not the temper under which

COPERNICUS AND KEPLER FLOURISHED BEYOND THE ALPS.

Bruno suffered, but Galileo continued to gaze at the stars. Galileo suffered, but the Church enshrined his dust. The special bigotry of the Inquisition in these two cases hindered not the onward movement of the Church elsewhere—in Greece, Germany and England. From the school of the Monastery at Maulbron came Kepler, to take up the thoughts of the Monks—Copernicus and Bruno—and extend and certify the corrections of Ptolemæic science, which had darkened learning for fourteen centuries. And what was the debt of Galileo to the Church, whose learning and libraries were the light of the age in which he lived and made his discoveries a possibility? And yet, one century further on, as if in Copernicus the obligations of the world to religion and the Church were not enough, there arose from Christian schools and with a Christian's faith the mighty Newton, to trace from world to world the omnipotent law of the attraction of gravitation that bridles in one omnipresent centripetal influence the orbital universe of God. And how is it as to

THE CHURCH AND LEARNING GENERALLY?

When the Western Roman Empire broke up, and conflagration and pillage made horrid the presence of the Northern invaders, as they poured wave after wave of desolation over Southern Europe; before the resistless sword of the Arabian had aroused the world to life, and mankind exhausted by war lay prostrate in the darkness of civil death, without light and without hope, the Church, struggling with its grand conservative mission of help to a lost world, gathered up the manuscripts of past literature and science, and held them in trust to the reviving hour when the barbarian should have ended his havoc, and learning and law should again lead up a new civilization, bright as the sun, fair as the moon, and splendid as an army with banners.

But for a long era of midnight the Church could not escape from the depths of surrounding gloom ; in vain it substituted Jehovah for Jupiter ; in vain it put Satan and the demons in place of Pan and the Furies ; in vain it put the providence of the one God in place of the tutelary services of the many gods of the hills, the fountains and rivers.

THE CHURCH THE POWER AND THE HOPE OF A BENIGHTED WORLD.

Superstition crept in and mingled with the truth—the tares and the wheat grew together ; but with all this mournful ignorance, these errors of superstition, the Church, with its future promised by its divine founder, was the power and the hope of a benighted world. It came to the front of human affairs, when the wrecks of past governments and religious and intellectual improvement lay piled in its paths, and science—whatever little there was—and statescraft were utterly unequal to the hour. It tamed the wild, it softened the harsh, it protected the weak. Do it justice in its history of this trial : if it did not altogether rise above the weaknesses and wickedness of its sad surroundings, it was almost omnipotent for good amidst them. Its libraries were the only libraries ; its schools the only schools. In the eighth century, when Charlemagne turned his attention to the educational interests of his Empire, he brought the Monk Alcuin from England to found his institutions of learning, and invested him with plenary power over them. The Church opened its streams of intellectual life and power at Oxford, at Cambridge, at Pisa, at Bologna—indeed, wherever science has had a student, or literature a reader, they have drank at the long-flowing fountains of the Church.

RELIGION AND COSMOGONY.

But now, as oftentimes before, like those whom Christ died to save, some who have in the stream of intellectual life, as a result, been most benefitted by the thought-preserving work of the Church, wag their heads at and seek to crucify her. The measure of good they reluctantly accord to her has as its effect, if it is not so intended, to condemn her with faint praise. But she is the ground and pillar of the truth, or she is nothing. She must lead, or she need not exist. She has always led by her sufferings, she has always led by her wisdom, and she will always lead by the invincible assurance of her divine original. There is danger at this day of a demoralizing wealth and a gen-

eral though superficial reading that many of our young men, falling in with the attractive theories of skeptical scientists, and not having the time or leisure to go beneath the surface of their erroneous novelties, in their hasty and partial speculations will get lost in faith and shipwrecked in morals. Much thought is being directed to the origin of things; as of old, the question is again asked, and ever will be asked, "How did all things come?" Cosmogony is the science of the generation of the earth. I propose, therefore, in the next place, to consider the relation of

THE CHURCH AND COSMOGONY.

The Church and every religion has a cosmogony. The Bible says, "In the beginning God created the heavens and the earth." We say *that* is how things are here, and it is a bold assumption to say that it has been overthrown as a rational or a revealed cosmogony. All attempts to disprove it have "proved disastrous in the past, and it is simply fatuous to-day." Science is not equal to the contest. Its office is humbly to observe nature and register the ever accumulating facts and phenomena conforming it. There is no possible escape from the conviction of a creation. The inexorable logic of cause and effect, of design and a designer, irresistibly lash reason to its admission. Whatever other statement of sacred writ man may doubt, the grandest thinker never doubts that. He may lose himself in the mists of speculation, but his common sense everywhere returns him to his starting point. These effects, so expressive of intelligence, must have an intelligent cause. Call it Force, call it Protoplasm, call it God—common sense tells us there is an intelligent head to this universe. All Pagans and all Jews have believed in the past that some being whom we call God "in the beginning created the heavens and the earth," and for over 1800 years all Christians, now numbering over 200,000,000—Greeks, Roman Catholics and Anglicans—have believed and taught it not only as a revealed, but a most evident truth of *a posteriori* science. Any cosmogony must be a revelation or a variety of ignorant and absurd speculations. Common sense demands a cause for every effect—at the first of this choice must be a great first *causa causans*. The Church calls it God. What do others call it? There is no statement in the language of man so hard to prove as that recorded in the first verse of the Book of Genesis. Revelation proclaims it as a cosmogony; reason accepts and rejoices in it.

SCIENCE IS FATUOUS TO ATTEMPT TO OVERTHROW IT.

We are not called upon here to settle a chronology of creation. The Bible says "in the beginning God created the heavens and the earth," however long ago that "beginning" was. The contest at this point is God or no God. If there be no God and matter be eternal or be self-created, then the material scientist is right, but with his scientific rightness comes a wail of universal despair. But if there is a God, and "that there is all nature cries aloud through all his works," then the material atheist is confounded amidst the unsilenceable witnesses of God's presence. But

LET THESE MEN OF SCIENCE DEFINE THEIR OWN POSITION.

Prof. Tyndall, in his late address, says "the impregnable position of science may be described in a few words. All religious theories, schemes, and systems which embrace notions of cosmogony, or which otherwise reach into its domain, must, in so far as they do this, submit to the control of science, and relinquish all thought of controlling it. Acting otherwise proved disastrous in the past, and it is simply fatuous to-day." This is positive language, confident and defiant. Religion and the Church has, however, its cosmogony—it is brief, simple, ancient as man. "In the beginning God created the heavens and the earth." All worshippers are united upon it. But what is the case with the cosmogony or cosmogonies (for there are many) of science? Can you count the various theories, schemes and systems propounded to human acceptance? Suppose the claim of science to be yielded by religion, and that it proposes no scheme of creation; that our Bibles are laid aside, and our youth turn to the scientists with the question, "How came all things here?" and to whom would they point him for an answer?

SCIENTISTS DO NOT AGREE AMONG THEMSELVES.

Suppose we ask Professor Tyndall what he and other scientists have to answer, what does he reply? In his address he says: "Mr. Mill reduces external phenomena to possibilities of sensation. Kant made time and space 'forms' of our own institutions. Fichte, having first by the inexorable logic of his own understanding, proved himself to be a mere link in that chain of eternal causation which holds so rigidly in nature, violently broke the chain by making nature and all that it inherits an apparition of his own mind. And it is by no means easy to combat such notions." * * * "Mr. Spencer takes another line. With

him, as with the uneducated, there is no doubt as to the existence of an external world." But what does Professor Tyndall himself believe? He says: "Abandoning all disguise, the confession I feel bound to make before you is that I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter which we in our ignorance, and notwithstanding our reverence for its Creator, have covered with opprobrium, the promise and potency of every form and quality of life." What Socrates said of the essay of Heraclitus may be said of these speculations: "What we understand of them is excellent, and we have no doubt that what we do not understand is equally excellent, but it requires expert swimmers."

THE ANCIENT SCIENTISTS DIFFERED

In their cosmogony as much as the modern. Six hundred years before Christ, Thales taught that all things sprung from water; Anaximenes was as certain that all things were made out of air; Pythagoras held to an inexplicable theory of numbers as the source of all matter; Xenophanes believed and insisted that all things were but parts of one Pleroma or Being; Parmenides said that all things came from one great thought; Zeno held to a pantheistic Godhead; Empedocles was certain that four elements originated all things; Democritus conceived the idea that all nature came from eternal atoms; Heraclitus had a theory of fire and motion; Anaxagoras held the truth of a world-forming intelligence. What beautiful confusions!

WERE THESE DREAMERS MAD

From an excess or a deficiency of learning? One scientist tells us that matter is eternal, another, that there is no such thing as matter, and Professor Tyndall tells us that "it is by no means easy to combat such notions." Another tells us that matter created or shaped itself. One scientist tells us that all matter is God. Professor Tyndall believes that it has "the potency and promise of every form and quality of life" (if you understand it); and another, that God is all matter; and another, that we don't know anything about it. Apart from the statement of revelation and the conclusions of common sense that matter was a creation, no one can know anything on the subject, and it is presumptuous for scientists to tell us that religion must be silent in this inquiry when their own answers are so sharply contradictory, and to each other and to us so prodigiously absurd. Does Tyndall agree with Huxley, or Huxley with Spencer, or Darwin with either?

The amount of their cosmogony which is offered as the cosmical gospel of science is, that things are and they are not, but something else. In fact we all, educated and uneducated, see as through a glass darkly—we see but in part and we know but in part. Constant speculation on one inscrutable subject as the origin of matter, the elixir of life, and the philosopher's stone, cramp and blind the mind. There are some things we cannot look into. There is a point far out upon the veiled verge of truth where geometric lines vanish and intellectual inquiries are stopped. We must pause and ask God to show the way.

If science be an indisputable authority, its progressive utterances must be uniform and universal. But this is notoriously not the case. No two agree. Ptolemy differs from Hipparchus and Tycho Brahe. Speaking of the views of Lucretius, Bruno, Darwin and Spencer, Tyndall himself says: "I concede the possibility, deeming it indeed certain, that these views will undergo modification." Each scientist has his disciples who follow him as an infallible guide. Schools of philosophy follow each other in rapid succession, each rising to popular attention only by exposing the manifold and fundamental errors of some preceding school or schools. As chemical and other changes, so incessantly taking place in all the region of matter, constantly modify or obliterate previous conditions,

SCIENCE, OR THE STUDY OF MATTER, CAN NEVER BE A
COMPLETION.

Everywhere is change. Production and reproduction, the succession of the seasons, the sublime forces of the elements, the potential agencies of light and heat, the resistless despotism of the invisible gasses, the innumerable combinations and dissolutions, the presence of inconstant yet ever glorious life—in short, all things visible and invisible, past and present, utterly baffle all human attempts to be intimate with nature. Man may only know enough of her beautiful and terrible mysteries to awe him into the silence of devotion. As we lift our wondering eyes to worlds burning so calmly aloft in their illimitable circuits, we may well exclaim, "The undevout astronomer is mad." As we look around on all material things, with their perfect and infinite adaptations, we may repeat the language of the psalmist: "O, Lord, how manifold are Thy works; in wisdom hast Thou made them all." As the impression of this awful whole exalts and overwhelms the soul, we may realize the force of the truth:

"The fool hath said in his heart there is no God." See the audacity of this demand that religion shall surrender its revelation to such theorists that study not only the contrarieties of their respective theories, but how uncertain it is that the science of one age will be that of the next.

INSTABILITY OF SCIENCE.

Buckle says that moral truth is unchangeable, but that of the intellect not so. History gives us but little certainty as to how science will change its conclusions. First—It may be from error to error, as from the erroneous theory of Hipparchus to the no less errors of Ptolemy. Second—It may be from error to truth, as from the errors of the Pagan Ptolemy to the divine truth of the Christian Copernicus. Third—It may be from truth to error, as from the teachings of Copernicus to that of his successor and pupil, Tycho Brahe. Fourth—It may be from one divine truth to another divine truth, or from the teachings of Copernicus to those of Newton.

SIR ISAAC NEWTON AND REVELATION.

So overwhelming is the testimony of the mighty Newton in favor of the authority of the revelation, that Professor Tyndall attempts to destroy its force. He says: "Theologians have found comfort and assurance in the thought that Newton dealt with the question of revelation, forgetful of the fact that the very devotion of his powers, through all the best years of his life, to a totally different class of ideas, not to speak of any natural disqualification, tended to render him less instead of more competent to deal with theological questions." Strange that it did not occur to the Professor, as he wrote that sentence to destroy the testimony of his Titanic superior, that he himself was in the same category. Is not the Professor, by devoting "the best years of his life" to the study of matter, as much disqualified to testify against the influence, office and scope of religion and the cosmogony of revelation as Newton was for it? If Professor Tyndall may throw the whole weight of his distinction against religion and the Church, may not the greater Newton throw his in support of them? Is there any comparison, except by contrast, between the two men?

IN WHAT HAS PROFESSOR TYNDALL BEEN ORIGINAL?

What is the sum of the obligation of the age to his intellect? But Newton, in discovering the principle of the attraction of

gravitation, and embodying all in one master-book, grasped and established the mightiest law of the universe. His *Principia* glorifies all science, and is the teacher where Tyndall is but a neophyte. Did the theological studies and pastoral work of feeding the hungry and visiting the sick and destitute disqualify the mind of Copernicus from the right study of the movements of the heavenly bodies? As great thoughts, like stars in quiet skies, come only to calm minds, so in the secluded devotions of this Monk of Frauenburg came those mastering truths that shaped the science of all future ages. Surely, in Copernicus and Newton religion was no enemy to science, from whom, in the allusion of this Professor, victories had to be won. They contributed more to the perfection of science and the knowledge of God's marvelous works than all the mere scientists that have as yet lived on the earth. Adoring, they discovered, and discovering, they adored. And here let me notice

PROFESSOR TYNDALL'S GAGE OF PRAYER.

He is reported to have challenged the religious world to pray over the sick in one ward of a hospital, while he would administer medical remedies to the sick of another, and see which would prove the most efficacious. Was this worthy of a philosopher? Was it not experimenting upon popular thought by a clap-trap defiance and sneer? Who does not see that this tests nothing? People die, though prayers are said for them; and they die when medicine is administered to them; and people get well when they have neither prayers nor medicine; but this may be said: No one was ever killed by a prayer, however many may have been by medicine. The gage would test nothing; but it answered for a sneer.

THE SUPERSTITIONS OF SCIENCE AS WELL AS OF RELIGION.

Rationalists, seeking a pretext for the rejection of Christianity and the Church, point out the exploded superstitions which the Church credited in the Middle Ages, and condemn the truth because of its encumbrance. But this is a two-edged sword. The history of superstition has quite one half of its pages devoted to those of science. But, as Whewell says, in apology for the errors of science, "In advance of knowledge the value of the true part of a theory may much outweigh the accompanying error." The first steps of our progress do not lose their importance because they are not the last; and the outset of the journey may require no less vigor and activity than its close. The error

is forgiven in the good resulting. Religion, at its dawn, like the sun in mists, struggled up into meridian glory, often obscured, but ever rising and blessing the earth and man. If religion had its wonderful legends and superstitious marvels, so had science its more baleful superstitions of Astrology, Alchemy and Magic. These were distinctively, exclusively and perniciously its own.

Astrology, alchemy and magic of science were the

BLACK ARTS OF THE MIDDLE AGES,

And debased human actions, and practised upon human hopes and fears. Their claim to occult knowledge, whether a delusion or a pretense, was a despotism over human imagination more enslaving than all the priestcraft of religion and the Church. Verily the enlightenment of the world has emancipated us from the fears of the supernatural power of these fanatics or pretenders. The horoscope of the astrologer, and the alambic and crucible of the alchemist, and the manipulations of the magician have lost their power, never to be renewed. Science must forever surrender problems of the spiritual, the eternal and the divine. Its cosmogonies are sheer absurdities, conflicting, ever-changing and incomprehensible. Let it either cease or sustain its attacks upon religion. Its sphere is nature, not supernature.

PROF. TYNDALL'S HOURS OF CLEARNESS AND VIGOR REPEL ATHEISM.

If Professor Tyndall has recanted his theological opinions, as is reported of him in the papers of the day, it is but justice to him to here repeat the recantation. He is reported to say: "In connection with the charge of Atheism I would make one remark. Christian men are proved by their writings to have their hours of weakness and of doubt, as well as their hours of strength and of conviction; and men like my self share in their own way these variations of mood and tense. * * * I have noticed during years of self-observation that it is not in hours of clearness and vigor that this doctrine (material Atheism) commends itself to my mind; that in the presence of stronger and healthier thought it ever dissolves and disappears, as offering no solution of the mystery in which we dwell, and of which we form a part."

But what are the most auspicious circumstances for the growth of science? Did they ever shine when all else was dark? Can they escape their surroundings? Suppose that the material scientist proves that matter is eternal, and not a creation of a Creator—that there is no God, no immortality of the soul, no future

accountability; that we come and go as the beasts—let them prove this, and emancipate the conscience from all authority, and prove that man is only a higher order of animal, would he not soon live like an animal? To what degradation, without the restraints of a religious civilization, would not humanity soon sink? Constituted as man is in his sins, with strong brute passions, and let science release him from all hopes and fears, might his only law, could there long be a civilization to foster or value science? It is impossible to have society or government on such conditions. With such an education of the world, science would strangle itself in its own self-dug grave.

PROFESSOR TYNDALL'S INCONSISTENCIES.

Professor Tyndall says: "I would set forth equally the inexorable advance of man's understanding in the path of knowledge, and the unquenchable claims of his emotional nature which the understanding can never satisfy. The world embraces not only a Newton, but a Shakespeare; not only a Boyle, but a Raphael; not only a Kant, but a Beethoven; not only a Darwin, but a Carlyle. Not in each of these, but in all, is human nature whole. They are not opposed, but supplementary—not mutually exclusive, but reconcilable." But if materialism be the creed—matter be eternal, or self-evolved, and there be no God—to what can "the emotional nature" cling, and upon what expend itself? "The emotional nature," admitted to be in man by Professor Tyndall, "unquenchably demands" a worship, and a worship implies a God, and a God implies a creation and a providence, to all of which materialism is opposed. If matter be our only God, then there is no object to awaken emotion, and it expires. If there be no God, no future, no soul, and Godless matter be all, there is no fact or fitness in feeling, for matter cannot feel; faith is a cheat, hope a mockery, and death the end. But without this God and this worship, can you have even a morality?

MORALITY IS A RESULT OF RELIGION.

Moralists have been possible only to religious communities. While worship is demanded by the emotional side of religion, morality is its practical side—it is the outcome of a higher influence. If there be no God, then matter is all, and morality has no genesis beyond personal force. Worship is for the emotional nature of man, morality for his judgment; it is the expedient of a wise selfishness. I insist, therefore, that it is useless to concede an emotional nature to man, unless you also concede a God,

for it is to worship, and it is much to be apprehended that the concession is more a pretense than a conviction. But if the scientist proves matter to be all, then he proves too much ; for man would soon have a personal degradation and a social and political hell, in which the light of science would go out forever. Science is in darkness when all else is in darkness. It can not long survive the death of that high moral life which is born of the hopes of a grand future. Physical science never taught a moral truth, never inspired a spiritual hope, never hushed the sigh of sorrow. Indeed, if matter be eternal is there such a thing as mind at all ? If so, did matter create mind ? If it created mind did it create a material thing, or something different and above matter, something to control matter ? Instead of the scientist confining himself to the practical, by applying his principles to the useful pursuits of life, has he not, in his vaulting ambition, overleaped himself and fallen on the other side ?

BUT WHY THIS SPITEFUL ATTACK UPON RELIGION ?

Professor Tyndall speaks of science having won victories from religion during the middle ages. Suppose it did. That we are silent as to the emancipation of science from its superstitions of astrology, alchemy and magic by the revival of letters, the opening of the Church libraries of the monasteries, the bringing forth of the literary treasures which the Church had rescued from the flames and guarded with its mighty power for the benefit of science and the world—suppose we forget all this, and admit that science won victories from religion (which is only partially true), why should that be presented with so much temper ? There is no restriction now. The Professor may read, speculate and discover as much as he pleases—as much, if he can, as the religious churchmen, Copernicus and Newton, did—and no one will think of disturbing him. But when he so imperatively requires that religion shall surrender the revealed cosmogony of the Bible, and accept the conflicting and unstable speculations of short-sighted mortals, he sorely tries the patience of the world. If the cosmogony of the Bible was contrary to the logic of cause and effect, then there might be reason for this arrogant demand. But, apart from the high authority of revelation, by which the matter can be fully known at all, the postulate that all things are a creation, implying a creator, is the conclusion of the most unanswerable logic. It is science responding to and echoing the words of the Creator. Then, like

Moses near the burning bush, the materialist may hear a voice from the dust beneath his feet: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Both religion and science (thanks to the revival of the literature preserved by the Church) are emancipated from their respective superstitions, and each in its sphere—science for chemistry, mechanics and the other practical arts in the department of experiment, and religion for the soul of man and the sanctities of civilization—may, like the diseased woman, kneeling, touch the hem of the garment of their God, and feel in each reaching form the inflowing currents of a life-giving knowledge of creation and its Creator.



GRADY & NELSON, PHOTO

SAN FRANCISCO.

Rev. A. L. STONE, D. D.

PAUL'S WORK AT CORINTH.

AN EXTEMPORANEOUS SERMON BY

Rev. A. L. STONE, D. D.

PASTOR OF FIRST CONGREGATIONAL CHURCH, N. Y.

Sunday, Nov. 13th, 1874.

"After these things Paul departed from Athens and came to Corinth, and found a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome), and came unto them. And because he was of the same craft he abode with them and wrought: (for by their occupation they were tent-makers). And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves and blasphemed, he shook his raiment and said unto them: Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles. And he departed thence and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the Synagogue. And Crispus, the chief ruler of the Synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed and were baptized. Then spake the Lord to Paul in the night by a vision: Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them."—Acts xviii. 1-11.

AFTER Paul's brief stay at Athens, not more than fourteen days, probably, and with the poor success of the word of God in that city, amid the pride of its philosophy and the splendor and magnificence of its civil and social artistic life, he came to another city of Greece—Corinth. How he came we do not know. The word is, *he came*. That is the fact, but the method is not hinted. If it had said, "he journeyed," we should have concluded that he went by land; if it had said, "he voyaged," of course the conclusion would be inevitable that he went by sea. He might have gone either by land or by sea. By land the distance was about forty-five miles; by sea it was somewhat

shorter. The steamers of modern transit pass from Athens to Corinth in about four hours or less. A swift sailing vessel, with a fair wind, has accomplished the distance in between three and four hours.

Corinth has its Acropolis like Athens. Standing on the summit of the Acropolis at Athens in a fair day, and looking off a little south of west, you shall see lying like a blue cloud against the heavens, the summit of the Acropolis at Corinth. So the two cities are nearly allied, coming into one field of vision. Corinth at this time was under Roman rule. She had felt heavily the pressure of the imperial iron, Roman hand. One hundred and forty years before Christ, Corinth had been sacked by the Roman legions and burned, with all her splendor and magnificence, to the ground. She had been rebuilt, however, by Julius Cæsar, with more than her ancient glory and wealth, and now in Paul's time was under a pro consulate of Rome. A pro-consul for the whole southern province of Greece had his home and his court of administration in Corinth. It gave something of courtly power and influence to the place, and a good deal of courtly debauchery. It was a magnificent city: in art, almost the peer of Athens; in wealth, perhaps beyond; in splendor of civic life, beyond it; and yet utterly corrupt, depraved, dissolute—a gayer and guiltier Paris; it was the Paris of that antiquity. Venus was the divinity. There were temples to Venus and statues to Venus, and fanes and shrines and sacrifices to Venus. The people were steeped to the lip in sensuality—all classes, high and low, rich and poor.

Was that a place for the welcome of the pure, self-sacrificing, self-chastening gospel of Jesus? But Paul came.

He had a little bit of domestic life as he entered Corinth. He met there a fellow-countryman from Italy, Aquila, with his wife Priscilla. They had been banished from Italy by decree of the Emperor Claudius. All the Jews by the same edict had been banished from Rome and from Italy. They were always a restless and turbulent race; they had excited commotion and alarm in the city, and Rome was intolerant of such procedures. A wave of the imperial hand, and the Jews go trooping out of Rome and out of Italy, without discrimination. Aquila is a Jew, notwithstanding he has become a Christian, and he with his wife comes under the edict of banishment, and is found here at Corinth. Paul joins him as a fellow-countryman, as a fellow.

Christian, and by one other band, that of a fellow-craftsman. Paul goes on his missionary tour at his own charges. He is not sent by any foreign missionary society. He is not sustained by any board of missions. He must pay his own way. He must live here at Corinth, and to live he must work at his craft. He is a tent-maker. He learned that trade when he learned some other things in his studies under Gamaliel. It was a custom of the Jewish families to train their sons to the knowledge of some mechanic art, so that whether they were fitting for high civic life or for any of the learned professions, they might have that always to fall back upon; not an unwise arrangement for any age or any nation or any family; indeed, it was a proverb with the Jewish father that if he neglected to teach his son some mechanic art, he brought him up to be a thief; the time might come when to support life he would reach out a hand for that which did not belong to him.

Paul wrought at tent-making, then, with Aquila, and domiciled with him in Corinth. Together they took the coarse hair of the oriental goat flocks and made it into that brown or black tent-cloth, for which there was always a demand. These were nomadic times, and people had nomadic habits. If they went from one city to another, they went at their own charges and made their own arrangements. There were no railways; there were no stages; there were no inns, no hotels, few caravansaries. Wherever the night overtook them, they must provide their own hospitality. It is so now. We traveled and pitched with our own tents all through the Holy Land, and all through that Eastern country, coming upon groups of other travelers under their white tents, and seeing sometimes, and oftener than we wished, and when we did not wish, the black blink of the goat-hair tent of the Arab wanderers. Then we would prepare to guard our own encampments sharply, and take care that no one was allowed to wander aloof from our own little camp alone.

So there was demand for Paul's business of tent-making, and in that he supported himself; but he did not earn his living for the sake of living; that was not his final object; it was for the sake of preaching Christ and his Gospel. He went into the synagogues on the Sabbath day, while he wrought during the week at his tent-making; and he opened the Gospel of Jesus to the Jews with poor success. They did not welcome his message. Here and there one believed, and here and there one

of the Gentiles—Jewish proselytes already, but not acquainted with the Christian religion. Paul received at this time great accessions of spiritual life and strength by the coming in of Silas and Timothy, from Upper Greece, or from Macedonia. He had waited for them and wished for them all along on his missionary trip, and now they came to him. Their presence and fellowship wrought a wonderful change in his feelings. Christian fellowship is so inspiring, so helpful, so sympathetic, where it is true, bringing in new spiritual stimulus, lifting up courage that is drooping and re-animating hope that is faint.

And now Paul was "pressed in spirit" about the gospel and his preaching to those Jews and Gentiles in the City of Corinth. Every minister knows what that is, to be pressed in spirit; when there comes upon him the awful weight of souls; when the glorious gospel with which he is charged lies upon him as a commission which presses him down to the very earth; when the care of the Church and its spiritual refreshing and reviving so burden him that the sleep of night forsakes him and the feast of the day is unshared and unpartaken. "Pressed in spirit;" many a Sunday-school teacher knows what that is as he looks upon the pupils of his charge, not one of whom has yet embraced Jesus as his Saviour; many a Christian parent knows what that is as he looks upon sons and daughters who have kneeled with him all through their early years at the family altar and have never kneeled for themselves in secret, as he knows, to God as their Father and Jesus as their Saviour. "Pressed in Spirit!" "Give me these souls or I die; give me the prosperity of the cause of Christ or I cannot live." Paul preached under that pressure.

And now there was a little different response; but not a more encouraging one. The new style of preaching, this revival effort of Paul, did not meet with a welcome from the Jews or from the Gentiles. The Jews were especially enraged by it; they put on a more violent opposition to the Gospel. That is very often the effect of revival preaching. A man who preaches smooth and pleasant things may preach all his life without stirring up any opposition; but let him preach straight at the heart and the conscience of the people, and there comes very likely opposition. There came opposition here, abundant and sharp and keen; and Paul, as they began to blaspheme that blessed name of Jesus, turned away from these Jewish

audiences and this Jewish people in the city of Corinth, and shook the dust of his garments against them as he said, "I go to the Gentiles." The dust from his garments! As though there were defilement in their presence. The dust from his garments! As though there were a final separation between him, the messenger of Truth, and them. No more of them; no more of him with them. Divinely directed, no more from his lips heard they the Gospel of Jesus Christ.

Ah! it is a solemn moment when there comes a message of Divine Truth to any soul, and that soul is moved by it to resent the pressure of heavenly motive and the pleading of heavenly love, and rises up against it and judges itself unworthy of salvation. The pronouncement of such a soul against the truth and against Jesus may be final when the soul knows it not. It is calm after that, but there is no such coming near of the Gospel again. It is hopeful after that; it has no idea but that the gate-way of salvation will some time open to it; but there is no such pressure again upon the conscience and mind and heart as at that fateful moment when it rose up as though with blasphemous anger against Jesus and his truth and the blessed Spirit. How was it with those Athenians whom Paul had just left? "Go thy way, we will hear thee again of this matter." Half convinced in their philosophic acumen, half moved from their old foundations, "We will hear thee again [of this matter." Never again! Never again! Paul never entered that city again in all his missionary life. They looked upon that slight form and into those flashing eyes, and they listened to that earnest voice for the last time on earth. "We will hear thee again of this matter." No, these blasphemous Jews rose up against the Gospel, and the Gospel and its messenger turned from them for ever. Take care, take care, how you treat a Gospel message that presses you to your discomfort, to your anguish, perhaps to your resentment. That may be the fateful, final, decisive moment in the history of your soul.

Paul leaves the Jews and goes to the house of Justus. One family of the Jews, Crispus and his whole household, are converts and are brought into the kingdom; they are baptized. And now the work grows upon Paul. The whole city seems to be laid on his heart. It is more than he can carry, and there comes to cheer him now not the greeting of a Christian brother and friend, but a celestial vision by night. He sees a glory

let down from heaven, and he hears a voice divine speaking in his ear. Five grand words that voice speaks to him, and the first word is, "Be not afraid." Paul had never any personal fear; he never quaked before any mortal face or any earthly terror. He did not fear for his flesh, bonds, imprisonments, stripes, no matter what; he had never shrunk from them or counted his life dear. He had no personal fear; it was not his nerves, his flesh, that quivered; he had a fear about the prosperity of the cause; about the success of the Gospel. These blaspheming Jews, this death-sleep of the whole enslaved corrupt people; he had a fear for them, and there was coming an hour of violence which should seem to turn him back from all his work. "Fear not—be not afraid." That is a word for every man who stands for the truth, every man who is on God's side, every man who is in the right. I cannot conceive for myself of a man who stands for the truth and by the right and by God, being afraid of anything in all this universe. I do not know whether my nerves are different from the nerves of other men, I do not think they are, but I cannot conceive of an innocent man who knows he is innocent, that he is right, that he is true, practicing secret and subtle devices to defend his innocence, or bribing some witness against him not to testify lest somebody should believe he is guilty when he is not. To be right and innocent and pure and true, there is nothing on earth; there is nothing in the deeps of hell, there is nothing in the cope of the vaulted universe for such a man to be afraid of, for he is on God's side and God is on his side.

"Speak, and hold not thy peace." That is the next word; for God's kingdom is a kingdom of truth. "Speak!" not empty breath, not man's thought; it is God's thought, God's omniscient mind going forth in the truth. Speak that. There is no failure in speaking God's word. No matter whether men shut their ears and bar their hearts or no, obedience is success; obedience is a duty no matter what the issue. God will take care of his word; it shall prosper in that whereto he sends it; it shall accomplish that which he pleases. Speak God's word—you are charged with it—in any and every relation, no matter whether men will hear or forbear. The Kingdom is not built up except by the truth. Send forth the truth broadcast, and God will take care of the issue.

"I am with thee" is the third word. Oh, how puissant that

is. Poor, lonely Paul! Two Christian brethren, standing one at his right hand and one at his left; they against this mass of iniquity and corruption; they against the tide of Grecian splendor and all the glory and all the shame of that corrupt antiquity of heathenism. Alone, the majority against him? Nay; they are in the majority. "I am with thee." God is at their side. Let them take heart, and feel how infinite is their helper. They that are with them are more than they who are against them—not the mountain full of chariots of fire and horses of fire round about them, but the Almighty Presence itself, guarding them, and overshadowing them, and walking with them.

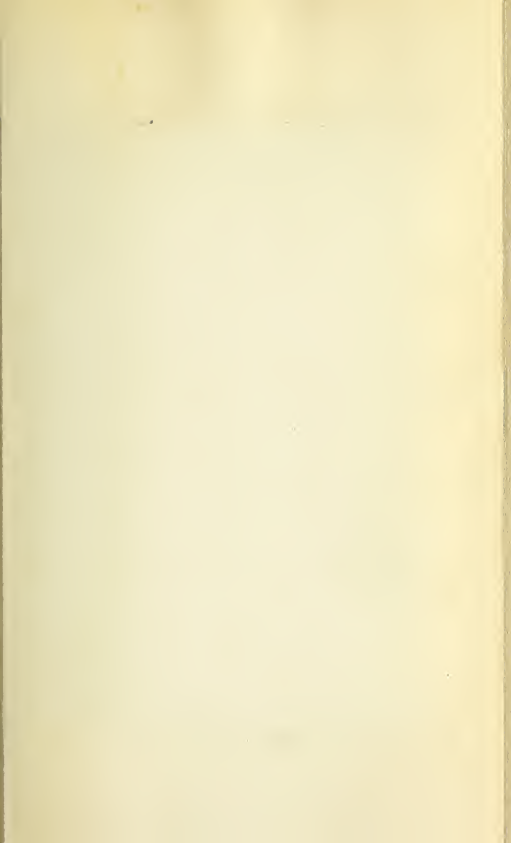
"No man shall set on thee to hurt thee;" that is the fourth word. If there come violence care not for that; it shall not disturb you or your work.

And then the fifth and final word: "I have much people in this city." Ah, what an opening of life and of hope; what a grand and gracious assurance was that? What a peculiar relation that is between God and those that are to be His people? "I have much people." Not yet His people; they who were to become His sons and daughters. "Labor on; there are many here whom I have marked as my own, who shall be gathered into my Kingdom on earth, who shall glorify me hereafter." How God must look upon those not yet His whom He has written as His, whose names are graven on His throne and written on the palms of His hands. He sees them—sees them stooping to their idols, sees them encrusted with corruption; sees them wandering in forbidden paths—His own. How He looks upon them; how He yearns over them. Their lips speak His name in blasphemy; they shall speak it in prayer and praise. They turn their back upon His temples and His sanctuaries; they shall come into them with gifts and offerings of their hearts. They never bend the knee to Him in prayer; they shall look up with the voice and the prayer of the penitent. They are to be His. Remember that, O, ministers and Sunday-school teachers, and all Christians looking out upon no matter what scenes of wickedness. Labor on. God's people are here. These are to be washed and cleansed and clothed, and to sit down in the family of God and of Christ. O, some of you, my dear friends, who do not call yourselves Christians to-day, some of you who are very far from believing in Christ to-day, are written among His

people. You do not love Him; but you shall love Him. You have not chosen Christ; but you will choose Him. You have not entered into fellowship and bonds with Christian people as the children of His family; but you will come by and by. You are coming; God sees it; we hope for it. In that hope, in that strength, in that faith, we pray for you and labor with you—much people that are yet to be the Lord's.

There was great success after all in Corinth. A year and a half Paul stayed there. A church was planted there. These Epistles to the Corinthians were written to a church gathered out of this corrupt heathen life of the corrupt heathen city. In philosophic Athens, poor success for the Gospel; in imbruted, debased, sensual Corinth, great success. I had rather take my chances every time with an awfully imbruted, debased, corrupt, vicious man, with the gospel message, than with the cool, self-sufficient, philosophic spirit that challenges earth and Heaven, and knows more about God than the Word can tell him, and more about God's system of government and system of nature than was ever written anywhere in any book. I had rather take my chance with a defiled man and debased man every time, with the Gospel, than with that self-sufficient and self-flattering, philosophic spirit. God turns away from the proud. Under the crust of vice you can stir a conscience and bring in a sense of guilt and a longing for purity, and for a better life. I do not wonder that the Gospel succeeded better in Corinth than it did in Athens.

And its success shall yet be great wherever God wills. He will call His own, and they shall gather into His Kingdom on earth and into His Kingdom in joy and glory above.





BRADLEY & REIDSON, PHOTO.

SAN FRANCISCO.

Rev. ROBERT PATTERSON, D. D.

PRIVILEGES OF THE PRESENT.

A SERMON

BY REV. ROBERT PATTERSON, D. D.

(Pastor First Presbyterian Church, S. F.)

Thanksgiving Day, 1874.

[PHONOGRAPHICALLY REPORTED BY C. F. WHITTON.]

"And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Luke x. 23, 24.

There is a progress in history. God uses it as a means for the education of mankind. Beginning with the first principles, he proceeds gradually to unfold higher truths, and one generation succeeds another in following the instructions of the past, and adding to them the providences of the present and preparation for still greater advances in the future. So we observe in the history of the world how God unfolded at first little of the gospel in the first promise to Adam; gave larger measure of his intercourse with Enoch as he walked with him, predicting the second coming of the Lord; spread the rainbow arch over Noah and the ark on the mountains of Armenia; came down in thunder and lightning attended by thousands of angels to deliver the decalogue on Sinai; inspired the sweet singer of Israel; the evangelic prophet Isaiah, and Ezekiel, with his majestic apocalypse, exhibit still wider manifestations of God's glory and of man's destiny: culminating in the revelation of God in the person, and preaching, and sacrifice, and resurrection, and ascension of our

Lord Jesus Christ. There was thus a progress in the history of the church, and those whose happy destiny it was to stand beside the Lamb on Mount Zion enjoyed far higher privileges than greater and better men before them who occupied the position of Abraham and of the patriarchs. And yet it appears that these apostles and the neighbors and friends of our Lord Jesus Christ, who had the privilege of listening to his words of wisdom and seeing his miracles of might, were all unconscious of the great privileges they enjoyed.

Here is a marvelous fact of human nature: our sublime unconsciousness of the present. It is a testimony to the divine origin of our fallen humanity. No man ever feels the importance of the grand crisis in which it pleases God to place him. When that handful of men and women assembled in the cabin of the *Mayflower* to draft the constitution for the colony which they were about to form, and to sign a covenant of fidelity to one another and to their God, they knew not what they were doing. What they saw around them was the filthy cabin of a little leaky vessel which they were anxious to leave as speedily as possible. What they were about to do was not, in their estimation, to lay foundations for a mighty confederation of republics that should one day cover two continents. What they were about to do was a piece of ordinary, common-place duty, and they went about it, not with a sublime enthusiasm, but under the stern Puritan sense of doing the duty of the day in the day, according to the rule of Holy Scripture. So they went to work, and they drafted their agreement and covenant, and they signed it with their names, and they knew not that they were doing work that the highest angels in heaven might envy.

So it is with mankind still. The noblest trees in the forest grow in a soil composed of trifling grains of sand, and particles of earth, each perfectly insignificant, and yet constituting the natural soil of every day duty, out of which the noblest oaks and cedars of humanity arise, giving reality and life-likeness to them and making them world-widely different from the theatrical exhibition of action done to attract the public gaze.

Hence it is, that in great revivals of religion, no person ever feels that there is anything unnatural. When the Spirit of God comes down on the multitude, when hundreds confess their sins and cry to God for mercy, no person present feels that that is unnatural. It is felt to be quite right and reasonable; we feel then

that we are children of God, that the presence of God is the normal condition of humanity, that in the presence of God we ought to act and behave so; and it is not until the excitement has passed over, and the enthusiasm has cooled down, that we begin to look back upon it as something great and wonderful. Such was the case of the disciples. They took it for granted that the presence of the Son of God with us, born of humanity, was the right, the normal condition of things; and being such a one as Jesus was, it was as natural for him to work miracles, as for you and I to walk or talk. There was nothing unnatural or unreasonable, nothing incoherent or inconsistent about the person or work of the Lord Jesus Christ. It came in as fittingly into the present condition of things as a physician for the sick bed of the patient, as a prescription of medicine working a cure of an ordinary disease; and so they acknowledged it, and they were unconscious themselves at the time until our Lord called their attention to it; perhaps they would have continued ever unconscious that there was anything remarkable, extraordinary, or wonderful in their position as contrasted with the position of those greater and better men who had gone before them.

And now, if such was the condition in which they were placed, let us remark, wherein consisted the grand superiority of their condition over that of the patriarchs, and kings, and prophets their predecessors? Mainly in this, that now had culminated, and come to a perfection, the great work of salvation in the incarnation of the Son of God, soon about to offer His life as a sacrifice for the sins of the world, and to ascend to the throne of God, and to administer the affairs of mankind, henceforth, upon gospel principles, which differ from the old covenant dispensation mainly in two grand features: the one regarding the Catholicity, the world-wide extension of the gospel; the other referred to its intensity, its moral power upon the hearts, and upon the institutions of mankind. The old covenant dispensation was of a family character, regarding first the family of Adam, then the family of Noah, then the families of Abraham, Isaac, and Jacob, and never extended very far beyond. While it is true that there were, outside of the particular family that God most honored, other families who for a time held their allegiance to God, in process of a few centuries these vanished, and only in the line to which the special grace of the covenant was given was the true knowledge of God preserved in the world;

and while the original promise contemplated the blessing of all the nations and families of the earth in Abraham's seed, yet Abraham's seed did not so contemplate it; they did not perceive their high privilege; they did not lay themselves out for proselyting or educating the nations; and though they undoubtedly did benefit the world, and especially after the translation of their Scriptures into the Greek language; and though many thousands of individual proselytes were circumcised, and adhered to their synagogues in the principal cities of the world, yet no nation as such was proselyted or turned from idolatry to the worship of God by the labors of the Jews, nor did they in themselves intend or aim at any such thing. Hence, when our Lord came, the knowledge of the true God was confined to the Jewish nation, and to the Jewish nation alone.

But now our Saviour is addressing the Seventy whom he is sending out on the tour which is initiating the evangelization of the world. He sends them out to preach, to heal, to cast out devils, to raise the dead, to go forth, in short, and begin to describe the first circle of that widening area which should eventually include the world; and he points these men accordingly to their high privilege as thus initiating the great movement of the evangelization of the world: an idea peculiar to Christianity, never dreamed of before, found no where but in the word of God. The scriptures of the heathens are ignorant of it. The religions of the heathens made no attempt at it. The most widely spread Brahmanism, Buddhism, or any other of the religions of the East, contemplated only the people of the East, of their own blood, or of their own language, or of their own immediate territory, and they regarded it as in no wise adapted to other climes or to other peoples. It was only in the mind of God the Father of all mankind, and in the breast of our Saviour who loved and gave himself for all the nations of the earth, that a gospel for humanity could be conceived. It is said that some of the Roman Emperors dreamt of the idea of extending equal privileges to all the citizens of the Roman Empire, but that profound consideration dissuaded them from it as utterly impracticable and impossible. So contrary to all the wisdom of this world was the sublime conception of our Lord: "Go ye into all the world and preach the gospel to every creature."

Now what an advancement it was for a man to be placed beside the Saviour in the centre of such a movement, as one of the pow-

ers that be, the originators of it, laying the foundations not merely of the United States of America, as the men who signed the covenant in the Mayflower did, but laying the foundation of the United Churches of the earth, and of the Heavens too, for this gospel of Christ comprehends them all.

Then again, look at their privileges as initiators of a movement of such intensity as to revolutionize the ideas, habits and customs of all ranks and degrees of men. The Jewish religion, while it laid down the principles of morals, and while it not indistinctly declared that love to God and love to men was the central principle of religion, from the necessity of the case was adapted more to outward conduct. Hence its book of Leviticus, its frequent washings, its sprinklings, its sacrifices, its liturgy and ritual of religion, was mainly external; and hence Phariseeism not unnaturally rose from this particularity designed for the instruction of the infancy of the human race. But when Christ comes, he takes the position that the manhood has come; the child is no longer to be under tutors and governors; that the inward influence of the Spirit of God on the heart, is to take the place of the outward Levitical direction of the life, and that henceforth men under the influence of this Holy Spirit of God, are to go forth and serve him freely in the gospel of his Son. Was it not a grand advance to be placed in such a position as this, in which men were no longer under the direction of the priest, no longer dependant simply upon the occasional inspiration of the prophet, but each believing man, inspired by the Spirit of God, was to be a law unto himself, and following in the footsteps of the apostles and prophets, was to become a stone in that living temple of which Jesus is the foundation and the chief corner-stone?

If such were the advantages and privileges of these disciples who stood by Christ—superior to the privileges enjoyed by Abraham, David and Solomon, Daniel and Ezekiel, and the prophets—will you wonder if I say that our privileges are as much greater than those of the apostles as their privileges were greater than those of their predecessors; that in the advancing progress of the world and of the church it has fallen to our lot to occupy a position vastly in advance of that occupied by the primitive Christians? I think I hear some one objecting here: “But these primitive Christians had vastly superior powers to those that we possess; they could work miracles; they could heal the sick; they could speak with tongues; they could raise

the dead; and no such powers are enjoyed by modern Christians." Well, my brethren, let us grant it; but what of that? What are miracles? Miracles are the tools in the tool chest that are brought out to work with, while the graces of faith, hope and charity are the bread that is placed on the table for daily use. They had the tools: we have the results. You find that when the prophets in their exhortations spoke of miracles they referred but sparingly to them. Half a dozen such communications are contained in the Old Testament, including that of Joel, in which he says the Spirit of God was to be poured out on all flesh. When you come to the New Testament, how very little reference is made to them. The apostle Paul, the prince of workers of miracles, makes three or four references, perhaps, in his epistles, and then mostly to the great miracles; but he exalts charity, saying that it was no matter if a man had all the gifts of tongues, and of men, and of angels, too, if he had not charity, it was nothing; and so throughout. Our Lord himself tells his disciples to rejoice not that the spirits were subject to them, but to rejoice that their names were written in heaven; and he tells us that the day will come that men will say to him, "Lord, we have wrought miracles in thy name, and cast out devils, and done wonderful works," and he will say, "I never knew you; depart from me, ye workers of iniquity." Miracles, then, occupy a secondary position. They were means towards an end, and the end is superior to the means. Miracles are to attract the people to the feet of Christ to hear, believe and obey the words of salvation. Our position in the enjoyment of the effects of redemption is superior to that of those who lived before the coming of the Lord, and who enjoyed only the promises, though they had all the miracles of Moses and could have wrought all the plagues of Egypt.

But let us look to some particulars in which our position in the nineteenth century is superior to that of the first Christians, particularly in the two respects to which I have called your attention. Notice the universal spread of the gospel of salvation. It was then confined to Christ and to those seventy disciples who stood around him in that village of Galilee. Now the gospel is proclaimed in all the ends of the earth, and we hear it in a continent then undiscovered; and in the very furthest extremity of that continent, in this city of San Francisco, are living witnesses to the power and missionary efficiency of the gospel of the Son of

God. And we stand here, not by any means at the utmost limit of the extension of that gospel. No, though we do occupy an advanced post, we are permitted to look across this wide Pacific Ocean, and from time to time to accompany to its shores the missionaries of salvation, carrying the gospel to the neighboring millions of Asia, and of all the ends of the earth; and there is no prospect of any arrest of this progress until all the ends of the earth shall have seen the salvation of our God. What a blessing, what a glorious privilege it is, to occupy such a position as this! And then, too, when we remember that this position marks the mile-stones on the road of time, marks the progress towards the end of the ages, and indicates, not obscurely, the hastened coming of the Son of God; for he has told us that this gospel of the Kingdom must be preached in all nations, for a testimony unto them, and then shall the end come. So my brethren we are here not merely on the utmost limit of this continent, but almost upon the utmost limit of this age, and there are but few decades or centuries yet to run until the Lord return and re-establish the Kingdom of righteousness, and peace, and joy in the Holy Ghost over all the earth.

Then again, let us look at the power of this gospel which is thus being proclaimed, at its moral influences upon the hearts and lives, and institutions of mankind, and let us see how, during the eighteen Christian centuries, this gospel has made itself not merely heard and seen, but felt and obeyed even by men who refuse formal obedience to its teachings. Look at its influence, for instance, in checking the frequency and the atrocity of war. When our Lord came, for the first time since the foundation of Rome the temple of Janus was shut for a few years—the year preceding, and two or three years following the birth of the Saviour of mankind, the Prince of Peace—an omen of what he should afterward accomplish in a world whose history is written in blood. War was regarded as the normal state of mankind, and so the constitutions and political schemes of the wisest heathen were adapted not to peace, but to war. But now how different! When a nation goes to war at the present day, it is deemed necessary to issue a declaration of war, in which the causes and provocations of the war are recited, so that it may appear that even when men are serving the devil, they are doing it under the pressure of necessity, compelled, as it were, to something they

dislike; and instead of glorying in war as the Alexanders and Cæsars of old did, men now regard it as a painful necessity, only to be admitted in the last resort. Look, again, at the atrocities which formerly characterized war. No quarter was given on the battle-field. Every reader of the classics knows the horrible descriptions that are given us of the triumphs of the heroes dragging their slaughtered enemies at their chariot wheels around the field in the sight of their vanquished foes, and often refusing them the rights of burial, leaving them to the vultures and to the crows. The chief inhabitants of the conquered city were decapitated, impaled, or flayed alive, as Assyrian sculptures in the British Museum present in horrid pictures at the present day, while the women and children were bound with thongs and driven off with scourgings, to endless, hopeless slavery in distant cities, and distant lands. Now, though war is still horrible, yet the soldier that would refuse quarter to a suppliant enemy would be disgraced; and all mankind lifted up their hands in horror when they heard that some women and children had been ruthlessly slaughtered during the siege of Paris; and you know what alleviations are endeavored at least of the condition of the wounded, and what charity is shown toward the prisoner of war in all civilized countries; and you know that propositions have been made and entertained, and in some instances successfully conducted—propositions emanating originally from the United States in the very infancy of this Republic—for the substitution of a court of arbitration of disputed questions, instead of submitting them to the arbitrament of the sword. And all this is the progress of Christianity in the minds of men, the great majority of whom make no formal profession of submission to its claims.

Then, again, look at the great progress of human liberty since the day our Lord spoke these words. You have read in the Scriptures, and no doubt are familiar from the pages of history, with the condition of mankind under the despotic sovereigns that ruled the world for many centuries. Of Nebuchadnezzar it is said that whom he would he slew, and whom he would he kept alive; whom he would he bound, and whom he would he exalted; and so it continued, and so it continues in non-Christian lands until the present day. Such is the state of matters now under the Sultan of Turkey, and under the Emperor of China, and under the Shah of Persia, and wherever the gospel of the Lord Jesus Christ has not been received. The great majority of man-

kind for many centuries have been, and the great majority still, in all but Christian lands, are the subjects of absolute monarchs, tyrants, who do as they please with their subjects. When the apostle Paul was bound with thongs to the scourging-post, about to be examined, as it was said, (it being the usage in those days for a Judge who wanted to get at the truth to flog the evidence until he confessed what was necessary for him,) Paul claimed the privilege, the high privilege which distinguished the citizens of the ruling city of the world from all the inferior classes of mankind, that he was not to be scourged until he had been tried and condemned. In these words he exclaimed it: "I am a Roman." But all the rest of mankind had no rights of personal liberty or exemption from torture at the will of an arbitrary magistrate; and the notion of trial by jury was then utterly unknown. The meanest American citizen in this port of San Francisco, nay, the meanest Mongolian foreigner here to-day, has higher rights, civil, political and personal, than the honored nobles of the provinces of the Roman Empire had.

Then look again at the question of the protection of women. There was no protection for women in those days. The husband might divorce his wife when he pleased, and without any other cause shown than his own will, and she had no remedy, either by law or by usage. And as to the question of social purity and social life, polygamy prevailed extensively over the world until Christianity swept it away; and now our modern philosophers, under the theory of evolution, desire to introduce it again, and the experiment is being made on the territory of the United States in the neighboring province of Utah.

Then look again at the rewards of labor, the condition of society, the amount of comfort enjoyed by the world now, compared with what was enjoyed in our Saviour's days, or in the days of the past. Solomon in all his glory had not a pane of glass to his windows, and when he desired to send an express to the extremity of his empire or to go himself upon any errand of government, the best conveyance he could afford was a chariot, a lumbering cart without springs, in which one of you would not ride twenty miles if you could obtain standing room in a street car; and with all his thousand wives and concubines, he could not have a cup of tea nor any of the ordinary comforts and luxuries of a Christian table. Nay, very much later than Solomon,

parcements, the Psalms and the Prophets, and not a complete copy of the Bible was to be obtained within fifty miles.

Look again, dear friends, at this great work of Sabbath-school teaching, let us not listen for a moment to the idea that it is a rival to the instructions of the home and of the family. You have only to contrast the neighborhood where there is no Sabbath-school, its children with those of the children educated in Sabbath-schools, as to knowledge of the word of God, to see which set of children is better educated. Here you find the children of multitudes innumerable, under the care of six hundred thousand teachers in our own land, every Sabbath day earnestly engaged in studying the words and works of the Son of God; and it is fair to say that any intelligent Sabbath-school teacher to-day knows more of the character, and person, and works of Christ, than all those seventy disciples put together, whom our Lord addressed.

Then look at the results of all this cropping out in the Christian institutions of our days, in the educational institutions and the orphan asylums, in the hospitals, in the societies for the care of seamen, in those institutions that commiserate the blind and the halt, and the insane; in all in fact that distinguishes our Christian civilization from the negligence of heathenism, ignoring the wants and the miseries of mankind. Look at all this and look at the great fact to which all this points, that all these things are first-fruits, pledges, earnestings, beginnings only, telling of the final accomplishment and coming of the Lord when this gospel, which, amid such disadvantages, in the face of such opposition, amid such coldness and neglect from the worldliness of men, is capable of accomplishing so great revolutions, and of converting even its enemies to the faith, will, under the power, majesty, and presence of the Son of God himself, be acknowledged from sea to sea, and from the river to the ends of the earth, and men shall be blessed in him, and all nations shall call him blessed. Oh! let us bless God that we are living in such a grand, and glorious time.

THE IMMORTALITY OF THE SOUL,

A SERMON BY

REV. W. H. PLATT, RECTOR OF GRACE CHURCH.

San Francisco, Sunday Evening, November 22d, 1874.

"This mortal must put on immortality." 1 Cor. xv. 53.

"Gather up the fragments that remain that nothing be lost." John vi. 12.

"If a man die shall he live again?" Job xiv. 14.

How many earnest minds, hushed in the presence of the certain doom, and looking on across "the mysterious bourne" with the calmness of despair, challenge earth, air and sea, to answer the soul's most solemn question, "If a man die shall he live again?" An apostle, commissioned with inspired intelligence, has spoken for God, and announced to men that "this mortal must put on immortality." But what evidence have we, beyond the mere word of Paul, that this must be so? To prove, beyond all doubt, that the soul survives the decay of the body, would lift the pall from millions of bewildered and solemnized hearts. That soul is indeed "with sorrows laden" that has lost its faith, and in forbidding uncertainty, moves on to a grave that closes life and consummates annihilation.

When God has revealed to man the grand assurance of immortality, is there anything in Nature to contradict the statement? Do the analogies of Nature contradict it? Rather, do not the manifold and evident evolutions of Nature, apart from the sure word of Scripture, proclaim and prove it? The vast science of Evolution, in unfolding the past history of all things, announces

as a fact of destiny, that everything progresses forever, and most of all, the soul of man, as the highest of created entities. Therefore, not appealing to human hopes, nor the authority of revelation, we accomplish a scientific proof of the immortality of man, if we can show that, by any inexorable law or economy of Nature, everything, of course including the soul of man, progresses forever. In the science of evolution, it is incontrovertibly established that Nature develops, advances, and ascends; but Nature never goes back on herself. It is further established, that there is an immutable necessity for this. Things have no choice whether they will ever go on and upward. We come and we go, unconsulted. The elements change into minerals, and minerals into vegetables, and vegetables into animals, the egg into the bird, and the worm into the butterfly, under some economy of solitary and self-sufficient wisdom, supreme over all debate, protest or consent of things and events.

To enforce these general conclusions of science, let us consider, with more enlargement and specialty—1st, the fact of universal progress; 2d, the mode of this progress; 3d, the necessity and certainty of this progress—the fact, the how, and the why.

Before drawing any conclusions as to the immortality of the soul from the economy of nature, let me for a moment notice some other than scientific arguments establishing our belief.

There is, among so many others, the moral argument for the immortality of the soul. There is an universal dread of annihilation—"an inward horror of falling into naught." There is, too, the shortness of life demanding immortality—without this future the brevity of life becomes a mournful mockery. Beyond this is the universal persuasion of immortality. The savage has his hunting grounds behind the hills that prop the skies, classic thought wrought out the hope of an Elysian home, and the Jew and the Christian look forward to an experience beyond any of earth and time, where there are joys the eye has not seen, nor the ear heard, nor the heart ever conceived. Immortality is in every creed or faith of earth. All life seems to be a preparation for it; a holy life almost gives us an immediate prelibation of it. Moreover, it seems to be a moral necessity for the cheer and government of the world—necessary to explain all the problems of life—necessary as a compensation for all its trials.

There, too, is the theological argument, as that God has promised immortality—that He would not have constituted man with

such hopes of it to disappoint him. It has been said that if we be only mortal, our endowments exceed our destiny ; that we need not such sensibilities, hopes and mental furniture, if death be the end. Some think that God would not be just to refuse immortality ; and others that he is too benevolent to have made us only of the earth, earthy. These are arguments with which we are all familiar, and need no urgency now. What I have sought, as a friendly assistant to you (for I do not need it myself), is to find outside of the authority of the Bible revelation, some admitted principle of science which should establish beyond all doubt, as clearly as the soul can ask, the fact of its immortality. For I can see that though the immortality of the soul is most distinctly set forth in the Sacred Scriptures as the end of all its economy of grace, yet there are some of lofty mental gifts and of noble manhood who would believe in their immortality if they could ; yet, from a long disuse of religious exercises, have lost or deadened religious sensibility, and lost the faith of earlier years, when they were nearer Heaven than now. They would believe now as they did then if they prayed now as then. But the cares and ambition and occupations of life have engrossed their minds, and faith is gone because they did not feed it. For them we turn from the authority of the Bible, which they silently but for the most part respectfully ignore, to the revelation in the no less mysterious volume of Nature. Though God speaks by Prophets and Apostles, yet He has registered His procedures on the sands of the plains, on the rocks of the everlasting hills, and in the successive material kingdoms beneath His hands, and says : “ Here, O Mortal, see the recorded necessity and certainty of thy immortality.”

I. Evolution proves immortality. The great Herbert Spencer has thought out the grand law of evolution—the explanation of all material phenomena—and I grasp it as the sublime assertion of the necessity of immortality. The maxim of evolutionary science, so far as matter and society are concerned, seems to be that what ought to be must be ; in other words, that the forces of the evolution began, and irresistibly continued their task of infinite and progressive beneficence, with universal perfection and human immortality ever in view. My present purpose does not require me to determine whether evolution is a blind force, inherent or even attendant on material nature, or the activity of the ever-present will of a God. That which I wish you now to consider is, the fact of evolution and the end it seeks.

The fact of evolution is evident in the building up or the emerging of minerals out of crude elements, of vegetables out of minerals, and animals out of vegetables. In this process you see that the end of Evolution has been a steady, ceaseless, irresistible advance, toward perfectibility of life. Let me get the great principle distinctly announced to your minds. The science of evolution proving immortality is founded on the fact of universal advancement toward perfectibility. There is nothing new in this but the more particular recognition of the necessity for this advance. The principle of necessity is brought more prominently to the front, and is more and more seen to pervade the process and control the result. In other words, things advance because they must. Perfectibility is the end, and omniscient necessity the condition. Through all the history of the past, on every form of earth or sea, in every ray of light or color, in every sonant wave of the air, in all social order and all personal destiny, is written the resistless principle—perpetual progress is a necessity.

In looking back upon the history of things, we first see chaos—mere elements, and then, under some influence, begins and ever continues the onward and resistless march of order. "Portions of this all-pervading force," says Le Conte, "sparks of this divine energy, commence to individuate themselves, struggling upward to a higher plane, and attain life in plants. Again, by an inevitable law, a spark struggles upward, and under the higher conditions of the animal organism, individuates itself more completely and becomes the *anima* of the soul of animals. In addition to life it attains sensation, consciousness, will, instinct. Again, a spark of the all-pervading energy struggles still upward, and under still higher conditions, completes its individuality and becomes the living soul or immortal spirit of man; it attains, in addition to consciousness, self-consciousness; in addition to will, free self-determining will; in addition to instinct, reason, and it becomes a separate entity—a person."

As upon the horizon at dawn we first see the incoming light in its first blush diffused over the sky, then a segment of the sun itself, then more and more, until free, above the dead-level of our view, the full-orbed day rides triumphantly aloft, the joy and monarch of the world. So the spirit of man is the risen sun, high above the mere organism of matter, the life of plants and the instinct of animals.

But in all this procedure of Nature, there seems to have been

constant thoughts of man. His fuel was put away in our coal mines, animals were put here for his use, the grasses and grain were provided for the support of both ; the sun, the moon and stars appeared to light, to warm and regulate his life. In all, we see a constant advance, a step ever upward, apparently for man. The testimony of geologists is, that for countless ages, Nature has been developing and arranging all things more and more perfectly, never going back, but always forward. Science teaches us that this ceaseless advance towards perfection is a law, the law of evolution. Evolution is, then, simply sequence, progress, development—an intelligent, benevolent advance of necessity, of compensations, of a process of perfectability. Thus the plant is evolved from the seed because it must be evolved on to its necessary perfection in fruit ; the leaf from the bud, because it must be ; the fruit from the blossom, because it must be ; the bird from the egg, and the butterfly from the chrysalis, because they must. Religion and science here have no controversy. Whether the phenomena around us is the product of innumerable evolutions, and be without the beginning of a divine creation, or not, we find all things coming into reality in the past and present, and carried on into the future, under a law, force or influence, that admits of no disobedience or failure. Whatever Nature intends to do, so to speak, she does ; whatever development or evolving she ought to make, she does make. The goal of perfection before Nature is one to which she is ever driven by a force within or behind her. Perfection is the ambition, the necessity, the destiny of every involuntary thing—every atom, every relation, every order—perfection in simplicity and perfection in complexity. Perfection is the aim of every dissolution and of every combination. Aggregation evolves perfection. The constant and victorious struggle of all Nature is for a higher order of development. From crude elements, as we have said, is evolved the phenomena of the mineral kingdom, and from the mineral kingdom is evolved the vegetable kingdom, and from the vegetable the animal kingdom. Not that they were so started, for with that we have nothing to do now ; but that they are so evolved before our eyes.

The profound Spencer says : "Organic evolution is primarily the formation of an aggregate by the continued incorporation of matter previously spread through wider space. Every plant grows by concentrating in itself elements that before were dif-

fused in gasses ; and that every animal grows by re-concentrating those elements previously dispersed in surrounding plants and animals." The plant appropriates something not itself, and is perfected. The animal devours lower life, and evolves a higher life in itself.

The same improvement advancing to perfection is seen in social aggregation. Families unite under one head, neighborhoods consolidate into counties, and counties into States, and States into Confederations. Leagues, Kingdoms and Empires are political evolutions promising good. Evolution, then, says Spencer, under its primary aspect, is a change from a less coherent form to a more coherent form. This is the universal process through which sensible existence, individually and as a whole, pass during the ascending halves of their histories. Alike during the evolution of the solar system, of a planet, of an organism, of a nation, there is progressive aggregation of the entire mass.

So, by differences, nature seeks to evolve a perfection. "That mankind as a whole have become more heterogeneous is so obvious as scarcely to need an illustration. Every work on ethnology, by its divisions and subdivisions, bears testimony to it. Even were we to admit the hypothesis that mankind originated from several separate stocks, it would still remain true that, as from each of these stocks there have sprung many widely different tribes, which are proved by philological evidence to have had a common origin, the race, as a whole, is far less homogeneous than it once was." Nature sloughs off, re-combines and reproduces that which, in a given form, is not fit to survive.

See, too, the perfection evolved from concentration. Power is more practical when reposed in the hands of one than of a few. Chieftains and kings are evolved from the original of popular authority—the aggregation of power from the many to the few in trust for all. All leagues of labor and skill, the specialities of art and science, all divisions of labor are social evolutions, results necessitated by the growth and condition of society. They must be so—there is no escape. Everything except the individual will, looking to individual destiny, is under the inexorable necessity of evolving its possible perfections. The same struggle toward perfection is seen in the tendency from the indefinite to the definite. Also, along with the advance from simplicity to complexity, there is also an advance from confusion to order—from unde-

terminated arrangement to determined arrangement. Everywhere do we see order and development. Life is evolved from life, society and civilization from savageism, knowledge from ignorance. Science has grown by the evolution of knowledge from error. Persons, affairs and institutions make for themselves special and perfect work, not because they may, but because they must. Evolution is nothing but the working of cause and effect. Looking back upon nature, we see its history in a chain of effects evolved from appropriate causes, and in looking forward we see pregnant causes which *must* evolve due effects of more perfect development. St. Paul teaches the same doctrine in speaking of the resurrection of the body. He says, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." And all this because it must under the necessity of evolution. "There is first the blade, then the corn, then the full corn in the ear."

All Scriptures teach, and all Nature exhibits this evolution. If, whether by the creative act of God, or by inherent virtue or energy of matter, things must evolve one from the other—physical elements into mineral, and mineral into vegetable, and vegetable into animal—I say let this be established as a law pervading Nature and accounting for all phenomena, and the immortality of the soul follows as a fact, or necessity of Evolution. It is a law of Nature that things must progress from a lower to a higher order. No one claims chance. But all history shows that all things evolve one from another because they must—they cannot escape if they would. Things go on in development of order forever. Let this evolutionary force keep on in the future as in the past, when from primal chaos, it has brought up all this wondrous universe, and though this globe may dissolve, yet in the necessity of material perfection we shall indeed see a new heaven and a new earth. If the thousands of years during which this law has been at work be an earnest of what it is capable of doing in the illimitable future, the human imagination is unequal to the conception of its phenomena. On and on and on this resistless law sweeps to ultimate perfectability, until we stand upon the summit of a perfect universe and enter the new heavens and a new earth wherein dwelleth righteousness. Death becomes the womb of life. Nature crouches to get a higher spring. All its dissolutions are so many preparations for higher re-combinations.

Thus the more we study matter and vital, spiritual and social phenomena, we are coming into the presence of a higher pangenetic wisdom. In all Nature behind us we find a law of progress, whose finality is human immortality and endless spiritual advance, as our Saviour said, "even as the angels." We evolve from one rank to a higher rank. Whether the soul be creation or an evolution of matter, it is no exception—no orphan—in the universe of phenomena, but like all else, is stamped with a propelling necessity to "go on to perfection" or to ever-increasing perdition. All history shows progress to be not only a fact but a law. If there be a law in us pushing us on in the path of life and death, is it at all likely that it will cease to push us on under the transformation or changes before us?—all past weakness has evolved into strength, all past blindness into light, all past confusion into order, all past matter some say in the evolving of mind, all childish mind in the mind of manhood, and what is to repel or reverse this law in the future and stop the progress of the soul to that perfection which it has failed to attain here? all new life is evolved from a preceding death. The chrysalis dies that the butterfly may live. All aspiring force tramples upon conquered forms below. Perfection is the supreme necessity of nature, and she pursues and consummates it without pause or mistake. Nature is a resistless economist, ever gathering up the fragments, that nothing be lost. There is no atom in all her fulness, or mote floating in all her space that she does not watch and save. And does she forget the soul of her human child? And everything in all nature is at work, like the unsleeping pressure of the arch—atom presses on atom, drop on drop, beam on beam—and all are watchful to obey the mighty worker. Evolution is the omnipresent energy at work on all things—animating, transforming and perpetuating. Mental and spiritual evolutions fill up the brightest pages of this wondrous history. No hand can keep back the mighty progress towards perfection. Perfection must be, and to that end all Nature works. Unwearied, unsleeping, resistless, all-knowing, the Omnipotent Evolver works the great result.

II. Conservation of force proves immortality. Again: Nature never goes back and devours herself. Nature is no suicide. So far from destroying, she ever gathers up the fragments that nothing be lost, not even immaterial, invisible force.

On the shores of the sea of Galilee our Saviour fed a great mul-

titude of people by the exertion of His miraculous power, and after all had eaten, He directed that the fragments of the feast should be gathered up that nothing be lost. I expect to use the principle underlying this act in the next conclusion I draw. With all God's resources of creation, though He could tear down and destroy with unstinted waste, He is a most careful economist. As I have no doubt there are some present who see nothing but material phenomena, and possibly some who do not believe in a God; in accommodation to such let us not speak of God, but for the sake of the argument, continue to put Nature in His place, and say that Nature is the economist. Nature lets no fragment of matter be lost—every atom and all mind is precious to her.

Therefore, the conservation or indestructibility of force—mental force—furnishes another proof of the immortality of the soul. There is a class of minds with whom, as we have said, revelation has no authority. Arguments affecting them must be brought from the region of material phenomena. Now, we present another admitted principle of physical science, or, rather, a continuation of Evolution, to prove the immortality of the soul.

Wonderful revisions and transformations have recently taken place in material science—the materialists are opening their astonished eyes upon the undeniable fact that their hitherto confident statements of many material phenomena were palpable errors. "The labors of astronomy, terminating with Newton, struck away these crude devices," says Youmans, "and substituted the action of a universal immaterial force." The course of astronomical science has thus been on a vast scale to withdraw attention from the material and sensible, and to fix it upon the invisible and supersensuous. It has shown that a pure principle forms the immaterial foundation of the universe. From the baldest materiality, we rise, at last, to the truth of the spiritual world, of so exalted an order, that it has been said to connect the mind of man with the Spirit of God.

The tendency thus illustrated by astronomy is a characteristic, in a marked degree, of all modern science. Scientific inquiries are becoming less and less questions of matter, and more and more questions of force; material ideas are giving place to dynamical ideas. While the great agencies of change, with which it is the business of science to deal—heat, light, electricity, magnetism, and affinity, have been formerly regarded as kinds of

with the former." I am not prepared to admit that nerve-power is ever correlated with will-power. As a force, then, the mind must either be converted into some other force, or, in its identity, continued or conserved forever; for a force cannot be lost. We are conscious that our mind, in none of its operations, is ever so converted into matter, or into any impersonal force, as to lose its identity, that it is never so absorbed or correlated in the sum or pleroma of all force as to lose its individuality. It continues in our self-consciousness as a force-unit of individual thought, feeling and will. If a force, it must be personal in character and immaterial in essence; and if an immaterial unit of intelligence and personality here, must it not, in its intelligence and personality, by the law of conservative or indestructible force, be an immortal, intelligent, personal unit hereafter? It must be denied to be a force at all, with all the indestructibility of a force, or be admitted to be immortal as an individual mind; for the mind only, as individual mind, is force. If it be claimed or suspected that on the dissolution of the brain, the mind no longer operates as force, still, once a force, always a force.

The soul as a force cannot be lost. It must be somewhere as a force—as mind—and it cannot, like all other force, lapse back into the totality of force; because, like all other force, mind-force has essential individuality. Every man is conscious that his mind is his own, always his own, and not another's. As individual, unabsorbable mind, it is force; and therefore, as individual mind, it cannot be destroyed. Surely, if the universally admitted principle of science be that the inferior, impersonal force, cannot be lost, how much stronger is the certainty that the supreme, individualized, personal force of the soul cannot be destroyed, but must live on, and forever, as soul!

The soul cannot be destroyed if it would. Then when the grand process and beneficent design of all things shall have been completed, through aggregation and segregation, through similarity and dissimilarity, through indefiniteness and definiteness, through all varieties and apparent varieties and contradictions; when the old heavens and the old earth shall be ready to be evolved into a new heaven and a new earth; when Time's wrinkled eons shall be evolving into an ever-youthfulness of Eternity; when through all amplitudes the sublime consummation shall be inaugurated, the Almighty's fiat shall go forth to gather up the fragments of all this past universe—all its atoms—all its forces, all its intelligence—that nothing be lost.





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SAN FRANCISCO.

Rev. F. F. JEWELL, D. D.

THE RING AND THE RAG IN CHURCH.

A SERMON

BY REV. F. F. JEWELL,

PASTOR HOWARD ST. METHODIST CHURCH, SAN FRANCISCO,

Sunday Evening, December 13th, 1874.

TEXT—James ii. 1-9.

I entertain a very hopeful view of the prospects of the Christian religion among the American people. I think there is a very earnest spirit of evangelization abroad among the churches. There is an earnest rivalry among the different denominations, each trying, if possible, to outdo the others in some of their Christian, benevolent and gospel enterprises. Yet after all this is said, perhaps we should make the concession, that the gospel, as it is preached to-day, is not as successful as its friends desire it should be.

An editor of a secular paper said to me a few days since, "What do you think the prospect for the Christian churches in this community is at the present time?" I replied, "I think the prospects are very good, sir. I think the churches are increasing in wealth and numbers, and there is a commendable spirit of enterprise abroad. Church property is being improved, and the accommodations of the churches are being increased. I think I ought to take a very hopeful view, sir." "But," said he, in a spirit of candor, "Do you not think that the proportion of the aggregate population of the city of San Francisco, which to-day is outside the Christian churches, is larger than was the case twenty years ago?" I replied, "I do not know, sir; I was not here twenty years ago." "Well, ten years ago." "I do not know, sir; I was not here ten years ago." "Well, I was," said he,

"and I am prepared to take the position that a larger proportion of the population of this city is outside the Christian churches now, than there was ten years ago." He seemed honest; I thought he told the truth, and I came away with this assertion weighing on my mind. I have meditated upon it very considerably since, and I have sought to find the cause of this fact, if it be a fact. I have looked into the churches; I have looked at their movements, watched their operations, and considered their plans; and I find that, in the main, they harmonize with the movements and plans of Christian churches throughout the land. There seems to be nothing which should prevent us from ranking with the majority of the Christian churches throughout Christendom. As I have meditated and sought for light, my mind has rested upon a fact, or a principle, which is announced in the text which I have chosen for this evening.

I. I suppose we are all prepared to admit that secular distinctions will arise in society. It has always been, and always will be so. It is doubtless best. I know that sometimes we take the position that an equal distribution of wealth is desirable. Some think it is like fertilizers, the value of which depends on their distribution over the surface of the soil, and that wealth should be scattered throughout society; that if it be heaped up in one place, it is only locally, and to a limited extent valuable, while if it be scattered, it becomes generally useful. However we may regard this, it is useless to utter our protest against the accumulation of property. It certainly will accumulate, and there is something providential as well as constitutional in this arrangement. God in mercy prevents some men from becoming rich. He allows some fools to get wealth in order to show some other fools how dangerous it would be for them to have it. In kindness he keeps some men from accumulating property. I do not suppose we appreciate his interference in this regard, and we do not get very happy over the divine goodness in this direction. There is another providential aspect of this subject. It is appointed in the adjustment of human affairs, that property, in order to return a revenue, must, after all, to a large extent, be distributed. It must be invested in some enterprise. Even if it be put into the banks, the value of it depends upon its being drawn out and used by somebody, and it is so ordered in these social arrangements, that money becomes nearly valueless unless it go abroad and be distributed through the community. I look with pleasure upon that pile of brick and mortar yonder, [pointing in the direction of the Palace Hotel] which has lifted itself so grandly and steadily from day to day before us. I look with pride upon it, not because it is to be such an ornament to the city of San Francisco; not because it is to furnish accommodations to the multitudes who are to come here, and temporarily or otherwise remain in our city; but because there are millions of dollars there which are being so invested that they run out in little rivulets, and percolate all through the layers of society, almost in endless ramifications; those little streams of coin are circulating

throughout this entire community, reaching nearly every home, touching almost every place of business, and so scattering that they bless as they go. I would to God that I could arrest these currents, and prevent any of them from dropping into the till of the ruin seller, but to do that is not my privilege. I rejoice that they do reach out and extend their influence through homes, bringing comfort, joy and gladness, and crowning with prosperity multitudes of artisans and tradesmen in this community. This is one of God's providential arrangements that money should be so invested as that it shall distribute itself and bless as it goes, even though it come from the well-filled coffers of two or three men of princely fortunes.

There are some men so organized that they will be rich anyway. They are so compactly built in their mental organizations that you cannot find a flaw in them. They seem to have been predestinated to wealth. They may have inherited it possibly from their ancestors; it may have come from a prudent, economical or wise father or mother; it may have come from the grandparents or from further back; but they seem to have been made to be rich. They have it in their organization. They are not grasping, over-reaching or mean; but some way they possess in themselves the conditions required, and they grow rich seemingly without attempting it. They so invest as to get returns. They so throw themselves into the commerce of the world as to realize what they desire, the accumulation of worldly possessions. We can hardly help admiring men of this class, and we respect them. The only thing we regret is that they should rub their virtues against the defects, their merits against the weaknesses of others. To balance the thing about right they should have hitched to them two or three of these men who seem to be all loose in their modes of thought respecting business. This last class we call shiftless men, and yet they are men of activity and industry ordinarily. Somehow they seem to be predestinated to be unsuccessful in their enterprises. They seem to have bad luck, as it is termed, all the way through. As a man who has invested in stocks said in my hearing last evening, they seem to be at the wrong end of the line every time, and when stocks go down they are sure to have the stock that goes down, and when stock goes up they are sure to have some other than the stock which rises in the market. Then there are other men who are rich but deserve no credit whatever, any more than a dog who should bury a bone in a vacant lot and should come around in about ten days and find the bone grown to an ox. Some men make investments and do not have any forethought about it, and yet are successful. Property has fallen to them. They have inherited it. Perhaps they have been obliged to take some real estate on their hands and it has become immensely valuable without any thought or forecast of their own. Some people invest in stocks, and because others have succeeded in manipulating, they realize great gain and become wealthy. There is many a man who vaulted up to position during the war, not because he was

worthy, prudent, or especially sharp in making investments, but simply because he had manipulated a government contract so that the tides of greenbacks ran into his pocket. There was no special credit due him. It was more accidental, possibly, than otherwise.

II. These secular distinctions which obtain among men will create caste or differences in dress and equipage. This is one of the positions assumed by my subject. Some one has said that the right to dress himself is one of the distinctive privileges of man as an animal; that it does not extend to any of the lower animals. A bird has no choice whether it will wear hair or feathers. Nature has determined that for him. The animal has no choice whether its hair shall be this color or that, or whether it shall have hair or wool. Nature has regulated and determined all that. Man, as an animal, shows his superiority in that he has given to him the prerogative of how he shall appear. He can determine whether he will be black or white, red or green; whether his equipage shall take one form or another; whether he will follow this fashion or that. A man possessing wealth has an undoubted right to use it for his own comfort, enjoyment and convenience. It does not follow that a man who has money must dress himself in coarse apparel, confine himself to homespun, and gird himself with sackcloth; that he has no right to tread on beautiful carpets and have for his house the best furniture that can be purchased in the markets of the world. As long as men have wealth they will provide themselves with the surroundings of wealth, and it is well that they should have this privilege accorded to them. I do not quarrel with people who dress themselves in fine fabrics. I do not pretend to quarrel with men and women who dress themselves according to their social position, if there be any standard or rule in society. I admit the privilege and obligation, moreover, for every person to surround himself with objects of beauty. I accord to every person the right to decorate his grounds and furnish his home elegantly. It is elevating in its influence. It exercises a salutary effect upon all beholders. I do object, however, to cultivating a love of expensiveness rather than of beauty. I object to the conduct of that mother, who, when her child looks in at the store window and sees some fanciful fabric there and wishes to have a dress from that pattern, says, "Pshaw! pshaw! child. Why, the washerwoman's little girl has a dress off from that; you must not want anything of the kind." Beauty is not expensiveness, and the love of beauty in the child can be cultivated without creating an idea that it is in some way connected with immense outlays for attire.

After all we have conceded, it is interesting to know how little wealth can control and monopolize in this regard, and how many other considerations there are which come in and determine the attractiveness of dress. You may put on as much dress as you please, and some miserable, degraded creature, who dresses herself in order to conceal her character or to advertise her character,

will eclipse you upon the street. She will dress more gaudily and possibly more richly than you can. But something more than money is necessary in order to have a fascinating and beautiful attire. I want to emphasize this, that the young ladies may remember it. You can dress richly and still dress like a dowdy, and you can dress plainly and dress like a dowdy. You can dress richly and dress in bad taste, and you can dress plainly and dress in taste. There is many a daughter of parents in humble circumstances, who, because of the taste she manifests in her outfit, eclipses in attractiveness the pampered daughters of wealth and fashion. Still there is but little importance to be attached to this. What are these externals, anyway? Suppose wealth does buy fine cloth, what of it? Are people to be judged by the standard of dress? Do you not know that often the most beautiful berries are poisonous, and that the most highly colored fruits are sometimes unpalatable and unfit for use? One has said: "As the sun breaks through the darkest clouds, so honor peereth in the meanest habit. Is the jay more precious than the lark because its feathers are more beautiful? Or is the adder better than the eel because his painted skin contents the eye?" But what of this external attire, this outward beauty? Nothing is indicated by it of a man's true character or worth. There is a better garb than that.

III. These distinctions or differences in dress should never be recognized or regarded in religious assemblies. Look at the picture, if you will—do you recognize it and have you ever seen the original?—two men coming up the stairs and approaching the entrance of the church. That is what James saw. The usher looks at the first one, surveying him from head to foot; looks upon the fineness of his cloth, the cut of his coat and the character of his attire generally, and recognizing in it the badge of something: what? of moral worth? It does not say that. He leads him along down the aisle, pointing him to an eligible seat, neither too far in front nor too far in the rear, but just about right; and beckoning him in, he says: "Well, sir, I hope now you will be very comfortable indeed, and I think you will be, in this sitting which I furnish you." Returning he finds the other candidate for a seat, and surveying him from head to foot, he discovers that he has a different kind of cloth and a different kind of cut, garments a little out of date and a little worn and threadbare. Recognizing his position in his clothes, he says: "Well, sir, I guess you may stand here a few minutes until I see: perhaps we can find a seat for you;" standing him in the corner or possibly having him sit down in the pews which have no upholstery, under the footstool, as it is termed; applying a rule which is illegitimate in the house of God.

I propose now to consider why these distinctions should not be recognized in religious assemblies. First, they disregard the gospel measurement of manhood. The gospel does not measure men by their purses. It does not propose to determine the weight of the wheat by the straw and the chaff. It does not

stop at these external things before it decides to give a man credit. It does not go to the bank and see how his account stands there. It does not look on his external attire. I knew a phrenologist once (and his name stands high in phrenology at this day), who said he would be blind-folded and examine and report correctly upon any subject. They brought before him a very poor half-imbecile man, yet dressed in a very fine coat. The blind-folded phrenologist rested his hand upon the man's head, which was bald. You know bald-headed people are generally intellectual. I say this to comfort those who have lost their hair. [Laughter.] He put his hand upon the head and upon the cloth of the subject and ran it gently up and down so as not to be detected, as he supposed, and proceeded to give the man a most admirable character. He made him a very eminent man. He made him a Solon. He made him a Seward. He made him almost anything that it would be possible to represent in language. His wife, being present, heard the titter that ran all around the room; she approached her husband and touched him. He immediately took the bandage from his eyes and he left town the next morning. Now, religion does not come to men in this kind of a way. It does not pass its hands up and down the coat to determine what kind of a garment it is or the fineness of the texture or fabric. It does not judge men by this kind of a standard. It goes further than this, goes beyond externals, goes through these outside trappings into the man's moral nature. It says of a Dives, though he clothe himself in purple and fine linen and fare sumptuously every day, that if he be a sinner, he is a no better man than if he dressed in rags; and it says of a Lazarus lying at the rich man's gate clothed in rags and full of sores, that he is the true man, an heir of heaven and of everlasting life. This is the voice of Christianity. It comes to men and weighs them by this standard and measures them by this rule.

It is rather remarkable that the Bible does not give more specific directions with reference to the matter of dress. I have thought of it often. It is quite remarkable that the Saviour when he was upon the earth should have so dressed as that it was impossible at times to discover him in the crowd. He did not wear any longer or shorter coat than the masses, and sometimes when they were attempting to arrest him he would glide in through the crowd and pass away out of their sight, which would have been impossible if he had dressed in priestly attire. I hear him saying nothing about dress, only condemning those that wear long robes in the market places. After this silence of the Scripture, it seems to me passing strange that there should be found so much interest taken in this matter of ecclesiastical garb. Froude, when he was in this country a few years ago, said that the chief energies of the Church of England were expended now in determining the color of ecclesiastical petticoats; and it was about that time that a grave bishop returned to the East and told the people that there was a condition of actual religious destitution all through the West, and in order

to show that it was so, he said that in one instance there was a people ministered unto by a man wearing a linen duster instead of a priestly robe. Such spiritual destitution it was impossible to describe or represent: a man preaching in a linen duster away out on the outskirts of civilization! Something certainly *ought* to be done! I do not condemn the surplice. I do not condemn priestly robes, if they be adopted according to taste and convenience. I have learned to become very charitable. I thought a few weeks ago when I saw a company parading with great tall fur hats or mounds upon their heads that I never saw anything more ridiculous, but I at that moment felt the wind catching my tall hat, and I thought that possibly I was as ridiculous in my style as they in theirs. Whatever is convenient I take no exceptions to, only let it be understood that the gospel does not require any kind of dress for priest or layman, for ecclesiastic or common people. There is nothing said that indicates the pleasure of the founder of the church in this matter in any regard.

Secondly—This recognition of a distinction in dress and social position should never appear in the sanctuary, because it violates the divine estimate of men, and arrests the tides of divine favor. I know we sometimes say that God is no respecter of persons. That is according to the Word. Yet he almost seems to be a respecter of conditions. When we look back and see those men who have grown taller with the roll of years and the lapse of centuries, men who seem to tower upwards in the grandeur of their character, until they fill all the horizon, it is remarkable that they were so generally of humble origin. We remember that Moses was born down among the lime kilns; that Joseph was brought into prison and among the lowly; that David was a shepherd boy; and passing all along through, we take cognizance of the fact, that the chosen ones of God were frequently from among the common people, that they were generally from among those of humble origin. Harken, my beloved brethren, saith the Word, "Hath not God chosen the poor of this world rich in faith?" This is especially true under the gospel. When the prophets began to prophesy of Christ, they spoke of one that should come and espouse the cause of the lowly; that his voice should be lifted in the advocacy of the rights of the oppressed; that he was one who should be identified with the humble. And do you remember the signs connected with the opening of that mission, when he entered into the synagogue on the Sabbath day, and opened the book to read, and the people opened their eyes and looked at him, wondering what right he had to be a teacher in the religious assembly? He opened to the place where it says, "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." The spirit of his gospel was, first of all, to go after the poor and the lowly, and he made it

the test of his mission on one occasion, when John's disciples came to him and said, "Master, John is in prison, and he wants to know whether you are the one that should come, or whether he shall look for another." Said he, "Go back and tell John just what you see, that the blind receive their sight, that the lame walk, that the deaf hear, that the dead are raised up," and then the climax comes; hear it, ye vain and proud; hear it, ye puffed up by wealth; it is, "and the poor have the gospel preached unto them." That is the climax of the gospel, that the revelation is unfolded to men without money and comes to the poor without price.

I have wondered sometimes what the churches would do with Jesus if he should come upon the earth to-day. I wonder what pulpit would issue a call to him. Have you any idea? If they did not know his character, if he appeared as just such a teacher as he was when on earth, what church would call him and what church would retain him in its service? Do you suppose he would consent to be the pastor of a church where the pews were sold at prices so high that the common people could not get into them? Do you suppose he would remain in such a church or give his approval to an institution of that kind? I wonder where the ushers would seat him if he should come up the stairway and present himself at the door of some of our fashionable churches. I wonder if he would have the place of the man with the gold ring and the goodly apparel, or whether he would be told to stand there or sit here under the foot-stool.

I tell you, my brethren, that we are in danger of crowding Jesus out by the grandeur of our appointments and the elegance of the structures which we erect ostensibly to the glory of his name. Again, the gospel is brought into bondage by this supposed necessity of building fine churches to please the rich. I protest against this extravagance in the erection of houses of worship. I know all that is said about the elegance of Solomon's temple and the wealth required to build it; but it was built by the voluntary offerings of the people; it was built by the rich for the poor, and pews were never rented there. Those who would justify extravagant expenditure upon costly temples say that it was the lamb without blemish which was placed upon the altar; but remember that the lamb was never put up at auction or parcelled out at so much a slice to each bidder. It never was proscribed or held from the poor who came to worship.

Again, I remark, thirdly, costly churches have brought us under bondage to the rich. Expensive structures costing one hundred thousand, two hundred thousand, three hundred thousand dollars, require wealth in order that they be erected and paid for; and if we have wealth, we must necessarily address ourselves to those who are the possessors of it. The result is that we court the rich in order to have them pay for the expense of these elegant and costly edifices, and after we have finished these buildings we have only accommodations for about a handful of individuals. I am glad there is a new era dawning in

church architecture, and that those horrid old abortions which have come down to us from the middle ages and which shut out all the light, drown and deaden all the sound and destroy all the beauty and harmony of worship, are fast becoming superseded by a better style of architecture ; but we have not reached perfection yet. There needs to be a new building in the city of San Francisco adapted to the purpose of Christian worship. I would have it with the pulpit built first, and, without regard to external adornments, so constructed that the multitudes could flow into it, as the people did into the Lord's house which of old was established on the tops of the mountains.

When you have built one of these costly churches and paid out perhaps a hundred thousand dollars, most probably you have a debt left and there is heavy interest to pay. The result is that all the pews must be disposed of at high prices, and only those in fair circumstances can buy them. Well, when you have the rich in the churches, then what ? Why, you must make all the appointments to comport with their tastes and surroundings. The man who lolls in a Turkish easy chair at home is not very willing to sit in an uncomfortable seat in the house of God, and he demands that the church shall be furnished elegantly. Then we must have objects of beauty, for he has objects of beauty surrounding him at home. We must have fresco and painting and colored glass and all the fixtures of an elegant and first class temple of worship ; because the rich, you know, have invested, and they must be drawn and held ; for we must secure the patronage of those who are able financially to carry us through.

Then the pulpit has to come into bondage also. There has to be a gospel preached that will not offend these wealthy ones. If you do displease them they will take another route, and will turn their backs on you. If they have money invested in the rum traffic, you must be careful not to interfere with that business ; or if you do, you must soften and modify your preaching, and let them down easily, so that what you have to say will not have much effect. You must recommend high licenses, or you must recommend the reducing of the number of grog shops, or something of that kind. You must commit yourself just a little on the side of temperance, but be careful not to offend the rich, bloated rum-seller who has his thousands invested in that line. If you do, he will turn his back upon you and walk away.

But this is not all. The singing is in bondage. Why, you do not suppose that the elegant rich man would be satisfied with congregational singing ? He must have the finest performer of the opera or the theatre come in on the Sabbath day to discourse music for him. Singing in the churches has been bound, hand and foot, and that mighty agency of the gospel which has been so influential in the past, storming the gates of heaven, and carrying souls upward to God, has been passed over to three or four or a half dozen paid singers, as the case may be. I remember being invited to preach in a fashionable church in an Eastern city, a little while before I came to California. I had learned, in

conversation with one of the leading men, that their singing cost them five thousand dollars a year, besides the salary of the organist. They had four singers. I gave out the hymn, "Jesus, lover of my soul." Oh, how they did mutilate it! how they tore it to pieces! They trilled, and quavered, and they sighed and they mounted, and then they came down again to the depths, and they reeled to and fro, and staggered like a drunken man, and I hardly knew when they got through or how. I thought I would have them next time, and I gave out the hymn, "Rock of ages, cleft for me." One of their sweet, little piping voices started out with it, and oh, how she did sing two whole verses, before anybody else dared to join in at all! Then came in the other parts, so artistically, and so gracefully, and so beautifully, that it literally horrified me, and made me wish that I had given them some hymn that I had not so much reverence for, and that had not given so much comfort to my soul in the past. That is where our singing has gone. I am glad it is coming back again. I feel like raising my shouts of triumph that we are rescuing it. And other churches in the city are saying, "We must have congregational singing." Amen; let it be so, and let all the people sing. Let the poor as well as the rich, and the child as well as the adult, feel that it is a privilege to unite in the worship of God in song.

Again: The gospel has gone into bondage in the spirit of the congregation. What constitutes a church now? Is it a certain number of pews and a certain number of persons sitting like statues in them? Why, you cannot get anything more regular than one of those vaults out at the cemetery, but they are all full of dead people. I have looked in upon churches sometimes where they seem to be of about that order, where the light was all shut out, and there was a dampness and a chilliness and a coldness, and people sat in the pews just about as if they were dead and nothing of the atmosphere of the gospel was found. Oh! I would that churches would understand that the rich and the poor are to meet together, and that there is a common bond of soul that is to be felt in all these assemblies of worship. I would not take any offence if you would shake hands with every stranger in your pew, now while I am talking. I wish that it might occur; and I wish whenever a stranger comes into the room the pew-holder, if there be one, would reach out the hand when he sees him coming to his pew; and, above all, if he sees him sitting in his pew, that he will not look out of one eye at a time and look just as sharply as he can, but look out of both eyes with beaming countenance and greet him because he is a man, even though he may crowd you. The gospel may be worth more to him than it has been to you in all the years you have sat under the droppings of the sanctuary. I say that the spirit of the gospel can only be found in free churches, and I would that we might become so mingled that we could not tell where the best sittings were. I welcome you, my hearer, sitting in the aisles or anywhere else; you have a right here, because this is

God's house, and you have a right to just as good a seat as there is, even though there may be a card printed or nailed upon the pew.

The same evil state of things deprives us of a most interesting part of our worship. I mean the privilege of giving. I am weary of the modern modes of support of the churches. I weary of fairs. I weary of festivals. I weary of fandangoes. I weary of assessments; weary of taxes. I weary of all these arrangements. I sigh for the time to come when men shall give because it is a part of worship to give. I believe we can trust the masses, and that these appliances we have spoken of need not be resorted to. If there are mean men come in who have their hands so gloved that they cannot find their money to put into the plate, it is such persons who need the gospel more than anybody else. I do not complain because they find a place in the assembly of God's people.

Lastly, I object to this bondage to wealth because it shuts the masses out of our churches. What the editor said is true. It is true that the masses of our city are outside the Christian churches, and it is the masses that we are anxious to reach. It is the humble, the bone and sinew, the true manhood of the community that by these costly churches frequently are shut out from gospel privileges. The time was once when we as a denomination were considered as having the churches of the masses. Then, we had plain meeting houses as others saw fit to call them, and had comfortable places in which we gathered, but without that elegance which attaches to some of our temples of worship now. How different is it at the present time from what it was. We have turned our backs on the masses and shut them out of our houses of worship. There is folly in this. These young men that have not the most stunning cravats on to-night will be the wealthy men of twenty years hence. The humble are the candidates for wealth in the not distant future; it has always been so. We wondered when we made our centennial offerings that our church was able to do so much. We had thought it was poor. It was when we started, thank God! The poor men of to-day are the rich men of to-morrow. If we had only been true to our work and built more temples at less cost I am sure we would have been more successful in our gospel enterprises in the past.

It is not the men that have fine furniture in their houses that need fine sittings in the churches. If anybody must come in to elegant houses of worship it is the poor. There is where the Roman Catholics have the advantage over Protestants. We say they play upon the ignorant with their sensuous forms of worship; we call it paganish and all of that. But do you know that Pat has his nose perhaps in the sewer all through the week, and he comes on Sunday and is just as big a man as enters the temple; he is surrounded with objects of beauty and with the incense of worship, and these things are as much for him as for the richest man in all the parish. They are out loing us in this regard. It

would be well for us if we understood that the temples of God, if they are beautiful, should be thrown open to the very poorest and humblest, for indeed they need the comforts of the gospel more than the rich.

I have imagined a trembling old man, so weak that he could scarcely move along down the aisle, entering our church and the usher looking at him and saying, "Well, I do not know whether I can furnish you a seat or not, they are all rented." I hear him saying: "I have seen better days; my property took wings and flew away; my friends are all dead, and I am standing alone; I am dependant upon the charities of the daughter or son, and they are not able to hire a seat in the church; I would like to hear the gospel, I have only a little while longer to live, and then I shall go where there is a house prepared for me, and the pews are not all rented; and I shall be welcome when I get up there." I see the man that misfortune has stripped of his wealth, giving up his pew. Ah, I am not imagining a case now. There are in this city, several who have said to me, "I can never go into that church again until I pay that bill for pew rent." And they are outside the church to-day, because they have not the means. Do you blame me for speaking as I do to-night? I belong to the common people, and know what poverty is, and I know what its appointments are in the home and in the family circle. I remember when I took my father's hand, after the telegram had summoned me to his bedside, and he could no longer speak, I thought as I grasped it, all horny and hard with toil, how he had labored to educate and clothe me; how he had cared for me, and I blest him as he lay upon his dying bed. And there is a mother that sits to-night with her hands crooked, drawn by the severity of the toil through which she has passed to educate her boy, as she prayed that he might be called to preach the unsearchable riches of Christ. She is bending under the weight of years. They belong to the poorer classes, and I am not ashamed of it. I say to-night in the presence of this congregation, that the gospel is meant for the poor man; and it comes with its richness and smiles upon the man without money, just the same as on him who is wealthy. God bless you, poor men, if you are here to-night. It is not ignoble to be destitute, if so be, there is not crime and guilt in connection with it. My heart goes out to the poor of this city, and those who are not able to enter our elegant places of worship. Throw wide the door and let them in, for Jesus is the Saviour of the poor as well as the rich.

I leave the subject with you. God bless you! You have listened patiently and faithfully. If I have not spoken the truth to-night, I have intended to do so. Do not charge me with any intentional wrong. What I have said I have felt in my heart, and I commend it to your consideration. "The rich and poor meet together: the Lord is the maker of them all." Do not deprive me of the privilege of preaching to the poor, for to the poor I am sent, as well as to the rich, and with this gospel I greet them in the name of my Master, and point them to an eternal inheritance on high.

CHARITY.

REJOICING IN RIGHT.

A SERMON BY

REV. A. L. STONE, D. D.,

PASTOR FIRST CONGREGATIONAL CHURCH, SAN FRANCISCO,

Sunday, December 27th, 1874.

1 Corinthians, xiii, 6—"Rejoiceth not in iniquity, but rejoiceth in the truth."

Some writer has said that men find a certain element of pleasure in the misfortunes of their friends. We can conceive that this sentiment might be true in a sense that carries with it no reproach. If it were simply the grateful exercise of pity and compassion toward the sufferer, or of gratitude to God for his discriminating providence toward us, the emotion might not reflect either upon the sincerity of our friendship, or the goodness of our heart. But it must always be a base spirit that can look with satisfaction upon the wrong-doing of another, whether friend or foe. And yet I bring no false impeachment upon our humanity when I affirm that it is capable of such meanness and baseness.

Our personal standing, on any scale of measurement, is of course relative. We are tall or short as we are compared with

pigmies or with giants. We are learned or ignorant as we converse with rude savages or with the masters of science. So we are rich or poor, we are strong or weak, we are high or low, not absolutely but comparatively. And as it is with place and condition, so it is also with character.

In any of these relations, depress the standard by which we are measured and we rise in the scale. Cripple the man with whom we are matched in the race and though we run no faster than before, our feet seem winged and the prize is ours. Stain the whiteness of another's garment, and though we have acquired no new virtue our robes shine with purity by the foil of that dark blot. It is an easy way of advance; it is a sudden and cheaply won contribution to our gains and our honors when he with whom we compete stumbles on the track and leaves the course free to us.

If our neighbor yield to temptation and come under the conviction of fraud, our honesty is no more incorruptible than it was before, but because of this weakness of one at our side, we seem to have gained in strength; because of his fall, we are lifted to a higher pedestal of steadfast goodness. It will be natural that in this new comparison, we feel some little access of self-complacency. The shock of that fall will be alleviated to our heart by the testimony it bears to our better standing. Of course in the interests of a large morality the delinquency is something to be lamented, but as a compliment to our more enduring virtue we may feel in it a secret sense of pleasure.

But while such a feeling is natural, it is not becoming or honorable or right. True benevolence, the spirit of love in the heart, would never for a moment entertain such a sentiment. Gloss it over as we will there can be nothing noble or generous in it. Search for its parentage and it is always the offspring of a mean and degrading selfishness. We may plead that we are not consciously malevolent in it, that we do not wish another harm, but to have any sense of joy in his errors as exalting by contrast our integrity, to be even obscurely glad that he has fallen into guilt, because it clothes us with the ermine of judicial dignity and gives us the moral triumph of pronouncing sentence, this state of mind, toward whomsoever it is exercised, is utterly shameful and base. It is not acting a brother's part. It is as far as possible from the spirit of the golden rule. Love disallows it with an indignant condemnation. Every fraternal and generous heart would despise

it. It would be infinitely nobler to follow the sinner in his offense and resolutely partake of his crime for the sake of giving him an equal fellowship in his low estate than to stand thus coldly above him and with an austere look upon our face and a sense of happy superiority in our breast, hurl down anathemas upon his head. I believe heaven would sooner forgive us plunging sympathetically into the transgression of our brother, that we might stand on his level with our arm in his, under the same blackness of ignominy, and help him thus as a fellow-sinner struggle toward the light, than this heartless righteousness that is glad another has fallen and not we ourselves. If I were to choose between the alternatives of rejoicing in self-gratulation over a brother's sin and shame, and sharing in them both that I might not leave him alone in his great humiliation, I hope I should have grace given me to choose the latter every time. Whatever you might say of the evil of the latter, the former is simply devilish.

And I think I would rather be the erring one standing alone, in his conscious vileness, with not a word of self-justification to speak, and with every thought of his heart accusing him, than the self-satisfied judge smiling over his office and heating the iron with willing zeal, to brand the quivering flesh.

But it is very saddening to be reminded in how many walks of life, even while we appreciate and echo the sentiments which I have just uttered, we fall into this abominable weakness and meanness of rejoicing in the iniquity of men and women with whom our relations are intermingled.

Here are two rival aspirants for political place. They are running "neck and neck." Each has his trumpeters and buglemen who fill the air with the notes of his deeds and his virtues. A portion of the press lauds the one, his peerless gifts, his incorruptible principles. And a portion sings the same strain for the other. The contest rages. The issue is dubious. Suddenly it is charged that one has perjured himself, or committed bribery or forgery. The charge is proved and the criminal is convicted. It is a sad fact; sad for the guilty man, sad for his dependent family, sad for what it discloses of the methods of office-seeking, sad for what it testifies concerning public virtue as the guardian of free institutions. But look at the other of the two rivals; is he weeping? Is he broken hearted? Does he wish this hadn't happened? Would he rather have lost all hope of promotion

than to have had the life of his antagonist so blackened, and a cloud so ominous rise on the political horizon? I only ask these questions. I will not answer them. You may answer them as you think the probabilities of the case would give response.

Now run this sort of quest through all the rivalries of the social state, through the competitions of business and of grades of rank, and editorships and the liberal professions, between rival orators, theorists and preachers, where each competitor has something to gain in the downfall of the one man, who disputes most strenuously with him the precedence he covets; how deep and real is this grief over the error which disables his chief opponent and leaves to himself a clear field for his personal triumph? I do not say there are no men in any of these relations who would not rather sink into deepest obscurity than see a rival go wrong, and purchase their own advanced degree willingly at such a terrible cost. I hope there are not a few. I believe there are. But I am afraid there are some whose sorrow over the crime would be qualified with a counterpoise of gladness that their own position was thus made more laurelled and secure.

There are families which stand a little in one another's light as leaders of society and of fashion. Their members meet, all smiles and kisses and compliments. But that does not prevent their maintaining a jealous watch each of the other's outfit, wardrobe and style of entertainment, nor of their indulging the privilege of sharp and censorious criticism when they have retired from one another's banquet chamber. And if it should be credibly reported and currently believed that the head of one of these households maintained its splendor by dishonest gains, or that the mistress of the mansion were no better than she should be, or that the show there was all a hollow fraud, would it be talked over in the other home with sobbing voices and sympathetic gloom? Under the veil of a decent dejection, would they not retain a comfortable appetite and sleep well at night?

I instanced a few moments ago the rivalries of professional men as affording illustrations of the uncharitable spirit, and not to be partial, included my own profession in the category. Preachers are men of "like passions" with those to whom they minister. They ought to be better men than those whom they seek to guide to truth and duty. They ought to be ensamples of purity and sincerity, fairness and gentleness, and all noble and generous traits of character. I hope and believe there are many

such men in the profession. But of course they are unequal in the gifts and graces which attract and reward popular hearing. Here and there is one who stands like Saul among the people "from his shoulders and upward higher than any of his brethren." His voice is more musical, his action more expressive, his logic keener, his wit brighter, his adaptation of themes and their treatment to current questions and wants more discerning and penetrative, his discourses more instructive, quickening and comforting than any of these demonstrations in other pulpits. The crowds go past other church doors to throng the porches of his. Pews and aisles are packed with eager listeners. Reporters wait upon the opening of his lips. His most pithy and characteristic sayings are caught up, put in print and copied and reported in distant parts of the land. His ministerial neighbors do their best. But their best seems dull and stale by the side of this perennial freshness. They look upon the living tides always ebbing from them; always on the flood toward this other point of attraction. They mean and they try to be faithful to the messages which they are charged to deliver and to the souls of men. But this fidelity, however impressive and persuasive they seek to make it, fails somehow in power to win. Their pews do not rent well, their audiences are scattered and thin; their catalogue of members short and slender. And all the while they hear and read of the crowds that surge to the presence-chamber of this accomplished preacher so near them. It would not be very strange, considering the infirmities of poor human nature, if these unsought laborers felt an occasional pang of dejection and discouragement; if they speculated now and then how it would go with them if this companion brilliancy which makes their light so dim, were to suffer some sudden and disastrous eclipse. And if slander, which "loves" like death "a shining mark," were to level its poisonous arrows at the head which wears so bright an aureole, if the forked tongues of rumor were to associate with that surpassing fame some act that sullies all its whiteness and brings down that towering crest into the dust of suspicion and shame, these men who have been so long under a cloud of lowliness and obscurity, or standing high in a position vacant of honors, might ask some eager questions about this strange impeachment, might inwardly consider how it would affect their personal prospects if the imputation should be proved true; and with all their sorrow at the contemplation of the possible fall of such a

star from the firmament, might find some consolation in the thought that fainter orbs would shed a clearer ray and leave a more luminous track in the sky so darkened. I do not say that this would be right or brotherly, or anything but shabby and mean; but characterize it as we may, there might be some who would have to struggle against this sense of relief, this impulse of half-gladness at the discrowning of a stature that had so dwarfed their own. I hope it would not be so, that the overmastering feeling would be a poignant wound that Christ and his cause were visited with such dishonor, that men's confidence in Christian loyalty and truth were so rudely shaken; a deep affliction that a career so helpful and useful to multitudes was cut short in its largest fruitfulness and the hands of all fellow workers weakened by such a signal defection. But if there should be something of the unworthy feeling which I have supposed possible, it would not be unnatural, and need not excite in us an overwhelming surprise.

If you want more illustrations you might consider the reciprocal attitude of the church and the world; the former assuming a higher and purer standard of moral life, and the latter, sharply critical of this assumption and especially of its practical maintenance, and ready to rejoice in any of those deviations from rectitude, which show that under a woolly garment, there may be something that is not a sheep; and even the former not unwilling to have it demonstrated that men who make light of religion do not stand strong against the temptations to vice and crime.

You might look at the relations of reformers and their opposers, each side cordially recognizing the blunders of the opposite, and each ready to pounce upon any false procedure of the other with as relishing an appetite as a bird of prey upon a defenseless brood, or a kite upon carrion.

You might reflect how it is with censorious heads of households, who comment freely and acridly upon the way in which other parents bring up their sons and daughters, and wonder how it could be expected that under such a training they should turn out otherwise than badly; or reason backwards from some signal lapse of morals, to the unwisdom and unfaithfulness of the parental nurture, and infer that there must have been mistake or neglect to have produced such discreditable fruit. It can scarce be possible but that when these censors themselves come to

mourn over the wandering of a wayward child, and to drink the cup of sad misgivings concerning the home influences that may have effected such an issue, there should be some secret sense of triumph with those who have been arraigned and condemned upon evidence no more conclusive.

But let us not linger longer in this vein of musing. It is not a pleasant path to tread. It was needful that we should pursue it far enough to be impressed with the truth that there is in the interchanges of human life, enough of that uncharity which *rejoiceth in iniquity*; or at least in circumstances of strong temptation, as in the unavoidable competitions of avarice, pride, ambition, and the whole brood of human passions, is mean enough and base enough to be glad of that, though it be a sin and a crime, which disables and dishonors a rival.

Oh, how fair and lovely in the contrast is that spirit eulogized by Paul, which looks upon all the stains of a brother's wrong, with tender and weeping eyes. It would not magnify the blot; it would cover it if it could, and bleach it white. It would not drive the barbed anguish deep through the heart of the erring one; it would solicit and extract the dart if it might, and heal the wound. Because it loves it feels the wound in its own soul as a mother does the hurt of her child. It seeks the highest good of all, both friends and foes, allies and rivals, and so anything that betrays moral weakness and blackens the character, is to itself a grief and not a joy. It harbors no malevolent wish towards any one who crosses its track, happy in his success, and only sorrowing over the misstep that betrays and forfeits his hope. It rejoices "in the truth." Every victory over temptation, all steadfastness in the hour of trial, all fidelity to principle and to honest convictions, whatever ennobles and exalts the character, and crowns the name with fresh laurels, as a conqueror of evil, is sweeter to it than any gain possible to itself in the downfall of a comrade.

This is the spirit to be coveted and cherished. It is to be resolutely striven for, though many a defeat mock our efforts and delay the attainment. It will not reign in our hearts without more than one sharp struggle with the self-idolatry that naturally seeks its own. But let us not be discouraged. If we wish to possess it, it shall one day be ours. Every glimpse we get of its loveliness more and more charms our eye. Every taste we have of its sweetness will make our hunger for it keener. The

most stimulating example is the life of him concerning whom it is written, "For even Christ pleased not himself."

Calumny will be silent and tale-bearing dumb, when there are no more any greedy ears to listen to the story of a brother's infirmity. And men will dwell together, though in the midst of errors and imperfections, as a sympathetic and happy household.

CHRIST BLESSING, THE POPE CURSING,

The Bible Reader.

FIRST LECTURE OF A COURSE ON THE LETTERS OF THE LORD,

BY REV. ROBERT PATTERSON, D.D.,

PASTOR FIRST PRESBYTERIAN CHURCH, SAN FRANCISCO,

Sunday Evening, January 3d, 1875.

"The Revelation of Jesus Christ which God gave unto Him, to shew unto his servants things which must shortly come to pass; and He sent, and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven spirits which are before His throne; and from Jesus Christ, who is the Faithful Witness and the First-begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father—to Him be glory and dominion for ever and ever. Amen. Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so! Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord; which is, and which was, and which is to come, the Almighty."—Revelation i, 1-8.

Almighty God governs this world. He gives the law by which men ought to live; and He so orders matters that transgressors always suffer in some part of their existence. God's law is the law of our well being, and transgression is necessarily ill being. The penalty does not generally follow immediately upon the sin: for God will have men to live by faith in his word, rather than by eyesight: and both God and man have a long life before them, in which good and evil may ripen their crops. But the larger part of human life belongs to a world at present invisible to mortals, and its experiences are, for the most

part, unknown and disregarded by men. We need some present demonstration of God's government, such as shall both allow mankind their free choice of good or evil, and shall, yet plainly prove that it shall be ill with the wicked, and that verily there is a God that judgeth in the earth; a dispensation which shall allow time to ripen the poisonous crops of sin, and space to develope its deadly influences on society, and at the same time afford opportunity of repentance to all who will accept God's offered mercy. History affords such conditions. While the period of the individual man's sojourn in this mortal state is brief, and his influence generally circumscribed by the limits of his dwelling place, human society is immortal in its duration, and spreads itself over the wide world, supplying all the conditions necessary for the reality and for the manifestation of the moral government of God, in the characters and fortunes of nations.

To lead men to adore God in history is one chief end of Scripture. All nations, from the earliest ages, have acknowledged the government of God; with more or less profound conviction recognizing their prosperity as his blessing, and confessing their calamities as just punishments of their sins. Yet these general acknowledgements have not proved sufficient to lead to that repentance and reformation which God desires. Men generally corrupted their ideas of God and of duty, so that even the religion by which they sought to please Him became an addition to their transgressions. The mere light of nature has never proved sufficient to restrain or reform sinners. Nor have the meditations of philosophers, nor the discoveries of scientists, nor the precepts of moralists ever proved stronger than ropes of straw to restrain the passions of sinful men.

The immediate revelation of God's will to mankind by his providences needed to be explained by the living voices of their brethren, taken into the counsels of the world's government, commissioned to explain the great mysteries of existence, and authenticated to mankind, as the ambassadors of the Omnipotent, by credentials which could not be counterfeited by mortals. Such ambassadors of heaven were the prophets, who spake God's words to mankind. Some, like Enoch, were authenticated by a heavenly sanctity of life, amidst a corrupt world's sensuality; others, like Noah, by a perseverance in faith during a hundred and twenty long years of the whole world's ungodliness; others, like John the Baptist, proved their authority by the conviction

and repentance of multitudes : while Moses and many others wrought miracles by the hand of God.

But how various soever the gifts and messages and success of these various prophets, speaking at sundry times, and in divers manners, suited to their people, there was one thing in which they were all agreed : they all predicted, as the sum and substance of their message, the coming of the Lord—the advent of that great Deliverer of men—promised to our first parents, to wage war with the serpent and his seed, until He should at last conquer and destroy him, abolish sin and sorrow and death, and bring in the times of the restitution of all things to their estate of primeval holiness and happiness ; times which God hath promised by the mouths of all His prophets since the world began—all, from Enoch to the seer of Patmos, crying, “ Even so, come, Lord Jesus ! come quickly ! ”

In these prophecies it was their custom to illustrate and confirm their predictions of that great judgment of the world by predictions of some lesser and nearer judgments of particular persons, or cities, or nations ; so that the fulfillment of these nearer predictions might strengthen the faith of God’s people in those still unfulfilled, and might convince all who did not shut their eyes that God is now really governing the world. Thus Noah’s prediction of the Deluge, Moses’ prediction of the deliverance of Israel from Egypt, Isaiah’s predictions of the destruction of Babylon by Cyrus, Jeremiah’s prediction of Israel’s seventy years’ captivity, Daniel’s prediction of the Messiah, the Prince, at the end of the seventy times seven, to be cut off as a sin offering—these were all illustrative portions of the great redemption and judgment.

Our Lord Himself, being the great Prophet, combines, in his revelation of the will of God to sinners, all the excellencies of all the prophets, in the highest degree ; and chiefly this, of teaching by parable, and illustration, and example, and experience. He knew that the world’s history is the world’s judgment ; and that God is developing it, according to a predestined course, which shall end in the salvation of all humble believers, in the overthrow of all the ungodly, and in the establishment of the kingdom of heaven upon earth ; and that particular judgments are portions of this final judgment. He often takes up a single judgment of God upon an ungodly nation, and an apostate church—for instance, that of the Jews, in the xxivth of Matthew—and, using that as a type, or specimen, he thereby teaches mankind the causes, the signs,

and the nature of the great judgment of the world. Indeed, it would appear that He was divinely commissioned of God to expatiate on that subject. Hence we find a marked contrast between the preaching of our Lord and that of the present day, in his repeated recurrence to the subject, now so industriously avoided, of the judgment of the world and the apostacy of the Church. In the Sermon on the Mount He warns the miracle mongers and the builders on the sand of their ruin in that day. In the parables of the tares and the wheat, of the drag-net, of the husbandmen, of the marriage feast, and of the sleeping virgins, this is still his warning cry. His last discourse abounds with declarations that iniquity should abound, and that the love of many should wax cold, and antichrist should almost deceive the very elect; and with earnest exhortations to his disciples, notwithstanding, to endure to the end, and be saved. All these words the Father gave Him to speak. John, xvii. 8.

But perceiving that this would not be sufficient for the consolation and support of his chosen amidst the dark days of the long apostacy, no sooner had our Lord ascended into heaven with the merits of his atoning sacrifice, and sat down on the right hand of God as the representative of his church, than God commits into his hand the sceptre of the government of the world, and gives Him a new and more extensive revelation of the purposes of omniscience than any He had formerly received. This revelation, or uncovering of the mystery of the future, is given to Him as the Mediator and representative of his church; not for his own information, or as a state secret, but to show it to his servants—to all who love and obey Him. These things being about to come to pass, and his servants being concerned in them, our Lord loses no time, but hastens to fulfill His commission, and to reveal God's will to his church.

He descended to this earth in all the glory of his heavenly dignity, attired as became the Great High Priest of the heavenly sanctuary; and attended by angelic escort, to unroll before the eyes of the astonished seer the panorama whereon were depicted in sacred symbols the destinies of the Church and of the world. For though this revelation displays before our eyes the fullest and most glorious view of the divine person of our Lord, and of the present glory of the spirits of the just made perfect, and abounds in cogent exhortations to faith and patience and holiness, yet is its grand characteristic the revelation of the destined course of the history of the Church and the world, until it culminates in

Christ's everlasting kingdom. It attracts our eyes towards the glorious future.

The revelation of future events belongs to God alone. So profound is the ignorance in which God keeps us of all which concerns our most important interests, that no man can foretell what shall happen to him, or to his people, on the morrow. You may be able, by scientific lore, to predict the rise or fall of the tides, or the motions of the stars, for thousands of years; though you cannot exercise the slightest control over them. But you cannot predict whether the tides of your own blood shall keep flowing for a single month. No man in Chicago knew, when the sun went down on that fateful Sabbath evening, that the city would be burnt before Monday morning. To predict truly the destinies of nations and empires for a long succession of years belongs to Omniscience alone. The fulfillment of such a series of historical predictions is a continued miracle—a demonstration that the revelation containing them is a revelation from God.

Such a divine revelation is that contained in this book, which God gave to his beloved Son, to show unto his servants the things which were about to begin to come to pass. The revelation was not made to gratify an idle curiosity, but to direct them in their present duty. The things predicted concerned every Christian in the highest degree, and they lay not in the distant future, but began to be accomplished as soon as the prophet could write the prediction. The persecutions and deliverances of the Church of which they were members, the judgments of God upon the heathen Roman Empire, of which they were citizens, and the antichristian apostacy, involving the great majority of Christians, which had already begun to work—to know these things, and to act accordingly, would be the salvation of their souls.

The revelation, however, of God's judgments always provoked the world's wrath and proved dangerous to the seer. Accordingly, the Lord selected as his agent to communicate this revelation to his Church, in that hour of crisis, his best beloved disciple, John, who leaned on Jesus' breast at table, who accompanied Him on the Mount of Transfiguration, whom He selected to be his companion and fellow watcher in the garden of Gethsemane, the disciple to whom, on the cross, in his dying moments, He committed his mother, and who, by a long life of active evangelism and of faithful testimony bearing for Christ, had proved himself fit to be entrusted with this momentous and

hazardous burden of the Lord ; and who now, at the age of ninety years, was exiled from the abodes of civilization, and condemned to work in the mines and quarries of that desert island of Patmos as a criminal, because he preached the gospel of Christ.

Some of these particulars we learn from the book itself ; others from undoubted ecclesiastical history. The dignity and authority over the churches implied in the book, the author's assumption of being a fellow servant of angels and prophets, his claim to be an eye witness of the word of God and of the testimony of Christ, and to be an exile in Patmos on that account, plainly indicate the writer's apostolic authority. The earliest writers who mention the book assert that the author was John the Apostle. Justin Martyr, A. D. 150, writes : "A man among us whose name was John, one of the Apostles of Christ, in a revelation which was made to him, prophesied that the believers in our Christ shall live a thousand years in Jerusalem," etc. Irenæus, A. D. 195, who had continual intercourse with the companions of the Apostles, cites the book as the composition of the disciple on whose breast Jesus leaned at supper, and who asked who should betray Him. Apollonius, Clement, Tertullian, Origin and others unite in this testimony.

The Revelation was accordingly received by the whole Eastern Church as the writing of John the Apostle, without any doubt, till the middle of the third century, when, upon critical grounds, such as the difference of style between the Revelation and the Gospel, Dionysius of Alexandria suggested that it possibly might have been written by another John, divinely inspired. But this mere critical doubt can have no weight against the positive testimony of the Apostolic Churches ; and is, besides, internally insufficient, since difference of subject demands difference of style. The book has been, accordingly, accepted as the writing of the last surviving Apostle, the crown and completion of the inspired writings, by all Christians. Even the Church of Rome, whose apostacy it so sharply rebukes, has been constrained to place it on the roll of the Canon of Holy Scripture, though despising the warnings it addresses to her. In like manner the Jews were constrained to canonize the prophecies of the Old Testament which foretold their apostacy and rejection.

But the Lord foresaw that this Revelation would be exceedingly hateful to the apostate church, whose corruptions and punishment it reveals ; and that its adherents would use every means to stifle the testimony of his prophet ; and failing in that, would

try to prevent Christians from reading it, or paying any attention to it, alleging the mysteriousness of its symbols, and the abuse which it would suffer at the hands of the foolish, as reasons for hindering men from reading it, and indeed from reading any portion of the word of God. Therefore he prefixes to this book the blessing, which in other books is subjoined; to encourage his people to a diligent and believing perusal of this, the most difficult book of Holy Scripture, he blesses the reader of the book. As books were then scarce, and many unable to read, he will have the reader to read aloud, and others listen, and he blesses those listeners and hearers. Then he adds a blessing upon those who keep those things written therein; a smaller number, for alas! many hear and do not keep the commandments of the Lord. But yet, since men cannot keep what they do not know, this blessing is attached to the mere hearing, for through hearing cometh faith and life. So that if any man desire salvation he must first hear the word of God; as it is written, "Hear, and your soul shall live." It is remarkable that nothing is said about understanding these mysteries before the time; but that the blessings are promised simply to the reader of the Scriptures, to the hearer who listens to the Bible reader, and to the person who keeps in memory, and obeys in life, the things written, as the day of fulfillment shall declare them. Three benedictions are thus pronounced by the Lord upon the Bible reader, who should thus read and be saved.

The apostle proceeds to apply, more particularly, to the seven churches in Asia, that which the Lord pronounces in general upon every Bible reader and Bible hearer. It is the duty of every minister to take, and apply to himself and to his people, all the blessings of the covenant of grace. John was especially commissioned to do so to these seven churches, because, as we shall see, the Lord selected these seven as the representatives of all the churches then in the world, or which should exist to the end of time. Wherefore it follows, that his particular application of the Bible reader's blessing, and enlargement upon it, for their benefit, in no way diminishes our interest in it, but rather, through them, hands it down to us. And, in like manner, the affixing of this blessing to the last book of Holy Scripture, by no means deprives the other books of it; but, on the contrary, bestows the blessing upon the readers of the whole Bible.

This is the most full, solemn, and soul-inspiring of all the benedictions of Scripture. The Lord foresaw how his dear Bible

reading saints should be harassed, and driven into dens and caves, and slaughtered, during the reign of Antichrist, because of their love for the Bible ; and so he prefixes this precious benediction for their consolation and support. The beginning word is, "Grace ;" the free, unmerited favor of God to sinful men, the basis of all access to God. Then follows, "Peace," from God reconciled to us by Jesus Christ ; without which we could have no heart to hear the voice of God, which in that case would be the voice of death, but now is the voice of life and peace. This grace and peace are sent to us from "Him, which is, and which was, and which is to come"—the self-existent and unchangeable Jehovah ; of which name of God this phrase is the explanation ; the God who changes not, and whose unchangeable mercy secures our salvation.

Farther, as all divine communications are made by the communion of the Holy Spirit, grace and peace are pronounced in his name ; and the perfection and fullness of his communications are signified by the designation of the Seven Spirits of God. Seven, the complete circle of God's creation week, is the scripture number of perfection ; as the seven horns of the Lamb symbolize the perfection of his might, the seven seals of the book of destiny the perfection of God's decrees, so the Seven Spirits denote the perfection of the Holy Spirit in communicating the sufficiency of God's grace and peace to us. The Seven Spirits are before God's throne, because, not only does the Holy Spirit enjoy the divine dignity of that throne, but He also bears an active part in the divine government of the world, and especially in the inspiring of the prophets to write the Holy Scriptures for the guidance, consolation, and sanctification of the Church.

The apostle dilates yet again in this benediction upon the Bible reader, upon the glory and work of the Lord Jesus, from whom he invokes grace and peace upon the Church he loves—from "Jesus," the Saviour who should save his people from their sins ; from "Jesus the Christ," the anointed Messiah, foretold in the prophets, whom God anointed with the Holy Ghost and with power ; "the Faithful Witness " of the love of God to man, and of all the testimony which God commanded him to testify, sealing that testimony with the blood of his martyrdom, "and the First Begotten from the dead ;"—the first who rose from the dead by his own power, without the intervention or prayers of any prophet ; and the first who rose from death never

to die again ; for the widow's son and Lazarus died again, but Jesus being raised from the dead, dieth no more, but by his resurrection is declared the Prince of Life, through whom we also shall reign in life eternal—"and the Prince of the Kings of the earth ;" who should still wage war against the Church of God, with all the power of their policy and arms, persecuting the saints ; but while these subjects and menials may rage, their Prince and Governor commands grace and peace to his people, and will take pains to make rebellious kings and their armies bow down before Him, and submit to his people.

The Church receives this benediction in full faith of its sure and certain accomplishment, a faith confirmed by what Jesus has already done in finishing the great work of atonement, and washing them from their sins in his own blood. And John, inspired afresh by this sublime revelation of love, stands forward as the choir leader of all the innumerable army of Bible readers, and Bible hearers, in raising a doxology to Jesus' blessed name.

"Unto Him that loveth us,"—when we were dead and polluted in sins, and enemies to God by wicked works ; so loved us as to give His soul for our soul's death, and His body to be crucified for us : "And washed us from our sins in his own blood," so that we are no longer filthy sinners in God's sight, but washed and sanctified, and justified in the name of the Lord Jesus : "And hath made us a kingdom of priests unto God and His Father : " no longer slaves, but sons and heirs of his Father and our Father, the Great King, and so princes, a royal community, a sovereign people, and as sons of God, holy and consecrated to show forth the praises of Him who hath called us : our freedom of access into the presence of God our Father inspiring us with that divine law of love, by which, as kings, we are self-governed now, and by which, as kings hereafter reigning with Christ, we shall govern the earth. Such is the high privilege of every christian for whom Jesus shed his blood ; every christian is a royal priest.

These honorable titles are here proclaimed in designed contrast to the bondage in sin and doubtfulness of perfect salvation to which, as the book shows, Antichrist should reduce the Churches of the Lord. "To Him be glory now and forever. Amen"—the glory of the full and perfect deliverance of all his people from all sin and sorrow, and the glory of the complete manifestation of the wisdom, love, and justice of God in all the great mystery of the history of the Church, and of the world, which to shortsighted mortals seems so confused, but then shall shine forth as most illustriously divine.

Carried on in faith to the day when this benediction shall be fulfilled upon the Bible readers, John beholds the fulfillment of all the promises in the coming of Christ to administer the government of the world, and shouts aloud to attract our attention, "Behold ! See Him come ! Behold He cometh with clouds !" the well-known chariot of the Deity, and the heralds and swift messengers of the storms of his final wrath. "Every eye shall see Him," all mankind shall behold Him more plainly visible than the sun in the heavens; for the sun shall then have become as black as night : "and they also who pierced Him," the Jews, whom John marks (John xix. 37) as fulfilling the prophecy of Zechariah (xii. 10)—shall then behold their own Messiah, whom they crucified with wicked hands, and shall be convicted of that guilt they incurred when they cried, "His blood be on us and on our children." "And all kindreds of the earth shall wail because of Him;" not the Jews only, but also all the ungodly, of all the nations, to whom, ere that day, the gospel shall have been preached for a testimony, but who have not believed, nor desired his salvation. In testimony of his earnest desire for this long-promised coming of the Lord, the Apostle and every Bible reader unite in crying, "Yea. Amen. Even so !" in Greek, and Amen in Hebrew, doubling the cry expressive of our earnest desire that so it may be in God's time. Whereupon, in response to this doxology and prayer for His coming, offered by the Apostle, and responded to by the Amen of every Bible believer, the Lord himself again utters His voice, again confirming the previous benediction. "I am Alpha and Omega"—the first and the last letters of the Greek alphabet, as we would say A and Z, including all between and declaring His all sufficiency—"saith the Lord"—the Lord Jesus Christ, for by that title He is known in the New Testament—"which is, and which was, and which is to come." The paraphrase and explanation of the name Jehovah, the peculiar name of God, which our Lord here appropriates, counting it no robbery to be equal with God, and so to reveal himself to the Bible reader for the support of his faith and patience, with repeated assurances of his Deity. "The Almighty," the Pantokrator, the All-Ruler. This title of the Lord occurs frequently in the Apocalypse, and in 2 Corinthians vi. 18, where the Apostle is urging believers to separation from the ungodly. It is taken from the Septuagint, where it is used to

* The word "God" is added in some Greek MSS., and adopted by Alford : the sense is the same. Jesus is entitled by each of the above designations.—Rev. i. 17 and xiii. 13 ; 1 John v. 20.

express the infinite supremacy of the Lord of Hosts over all his foes, and over all nature. Psalms xxiv. 10 ; Jeremiah v. 14, 15, 16 ; xlv. 7 ; Amos iii. 13. The selection of this designation of God, in the Revelation of the last times, shows that the faith of the Church in Christ's supremacy over nature and over the nations must be held fast in the face of the determined opposition of the apostate Church and the ungodly world, in those days, until He come, and convince all that He is indeed the All-Ruler, who possesses all power in heaven and in earth to bless the readers, hearers, and keepers of his word.

Such is the benediction pronounced by Almighty God, and by the Holy Ghost, and by the Lord Jesus Christ, upon the reader and hearer and observer of the Bible. It is impossible to conceive sanctions more solemn, consolations more sublime, or encouragements more cheering and glorious, by which the blessed Trinity could incite us to the constant and devout perusal of his Holy Word. The reward of such Bible reading is nothing less than the perpetual blessing of God, a peace which the world cannot give nor take away, a final victory over all the enemies of our souls, an inheritance in the everlasting kingdom of Christ and of God, and royal crowns, that as kings we may reign with Christ forever. Blessed Bible ! Golden key of Paradise restored ! No wonder the saints have ever loved and praised the Bible !

But it has been objected, that this benediction is only bestowed upon the reader and hearers of this one book of the Revelation, and that we have no right to extend it to the readers of the rest of the Bible.

This surely is a captious cavil rather than serious reasoning. For if the reading of this, the most mysterious part of Holy Scripture, be so blessed to encourage us to read it, why should we neglect those parts which by their plainness invite our perusal ? Did not God command the whole law, all that part of the Bible that then was in writing, to be read in the hearing of all Israel, men, women and children. And is it not recorded to Joshua's honor, who was neither priest nor prophet, but only a soldier : " He read all the words of the law, the blessings and the cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them." Joshua viii. 34, 35. David describes the man as

blessed whose delight is in the law of the Lord, and in his law doth he meditate day and night. The one hundred and nineteenth Psalm is one golden chain of benedictions upon the Bible reader. Moses commands the people to converse with the children, lying down and rising up, in the house and on the road, about the Scriptures; implying that they possess and read them; and Christ reiterates Moses' command, saying: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." John v. 39. And Timothy from a child was taught by his mother and grandmother to know the Holy Scriptures, which were able to make him wise unto salvation; even all Scripture which was given by inspiration of God, and is profitable for doctrine, reproof, correction, and instruction in righteousness. 2 Timothy iii. 15, 16.

Antichrist, who opposes Christ, has had the incredible impudence to come into Christ's church and forbid Christ's people to read this benediction of the Bible reader, and the letters which he has written to us, or to look upon the Revelation which he descended from heaven to reveal to his children. Knowing well how contrary the idolatry of Rome is to the word of God, and that if the Bible were freely circulated among the people they must speedily perceive the contradiction, the Romish Church has distinguished herself above the Greek Church, or any other of the apostate churches of Christendom, by her blasphemous opposition to the reading of the Bible by the people. This she has done of counsel, and after full deliberation, after advice taken, and for cause shown, and with the most brazen-faced publicity. Three Roman Catholic Bishops gave this advice to the Pope on the day when he consulted them as to the mode of strengthening the Church of Rome:

Lastly, of all the advice we can give your Beatitude, we have reserved to the end the most important, viz.: That as little as possible of the Gospel (especially in the vulgar tongue) be read in all countries subject to your jurisdiction. The little which is usually read at mass is sufficient, and beyond that no one whatever must be permitted to read. While men were contented with that little, your interests prospered; but when they read more, they began to decay. To sum all: that Book is the one which, more than any other, has raised against us those whirlwinds and tempests, whereby we were almost swept away; and, in fact, if any one examines it diligently, and then confronts therewith the practice of our church, he will perceive the great discordance, and that our doctrine is utterly different from, and often contrary to it; which thing, if the people understand, they will

not cease their clamor against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore even those few pages must be put away, but with considerable wariness and caution, lest so doing should raise greater uproars and tumults. Imperial Library at Paris, fol. B, No. 1,038, vol. ii., pp. 641-640; also British Museum, 7, c. 10, 11, Fasciculus Rerum, London, 1690, fol.

The *Observer* says:

The Pope was Julius III., and the document bears date, "Bologna, October 23, 1553." The genuineness of this extract has been verified by reference to the original in the library of the British Museum.

But before this advice, the policy recommended had been adopted. The war of Rome against the Bible began early, and was waged constantly, as against a mortal enemy. Sismondi, in his "History of the Crusade against the Albigenses," (p 226) says, "Forasmuch as the heretics supported their doctrine by the authority of Holy Scripture, the first indication of heresy was considered to be, the citation of either the Epistles or Gospels." ¶ In 1222 the Council of Tholouse prohibited the laity from possessing the Scriptures. About 1270, James I., King of Arragon, passed a law, that whoever possessed any of the books of the Old or New Testament in the Romanee, or vulgar tongue, and did not bring them to the Bishop to be burned, should be suspected of heresy. In England, A. D. 1408, Arundel, Archbishop of Canterbury, decreed in Convocation, that neither Wickliffe's translation, nor any other in the English tongue, should be read, till approved by the Bishop; and several persons were burned, as appears by the Bishops' registers, for reading Wickliffe's translation. About 1410 the decree of Pope Alexander V., which condemned all translations into the vulgar tongue, caused the suppression to be more decided and universal throughout western Christendom. Soon after, in 1413, a law was passed by Henry V., decreeing that all Lollards, or those who possessed or read Wickliffe's books, especially his New Testament, should forfeit lands, cattle, goods, body, and life, and be condemned for heretics to God, enemies to the crown, and arrant traitors to the land. * "In 1415 the Council of Constance decreed, that the memory of Wickliffe, the translator of the Scriptures into English, should be held infamous, and that his body and bones, if they might be discerned and known (then thirty years after his death) from the bodies of other faithful people, should be taken from the ground, and thrown far away from the burial of any Church,

* Elliott. *Home Apocalypticæ*, II., 22.

according to the common law and decrees." And accordingly, but not till thirteen years after, poor Wickliffe's grave was ransacked by the Pope's resurrectionists, his remains were disinterred and burned, and the ashes were thrown into the river Swift. "This brook (says Fuller) did convey his ashes into the Avon, the Avon into the Severn, and the Severn into the narrow seas, they into the main ocean. And thus the ashes of Wickliffe are the emblem of his doctrine, which is now dispersed over all the world." For about this time the art of printing was discovered, by which copies of the Scriptures began to be multiplied, and the price gradually reduced within the reach of common people; so that though they burned Wickliffe's bones, they could not burn his books.

The popish bishops, nevertheless, tried all their art and power to banish the English Bible out of the land; accusing it of thousands of mistranslations, which they could not prove, and commanding all to detest and abhor it, and deliver it to be burnt. In the year 1528, Bishop Toustall publicly burnt a large number of copies of the New Testament, at Paul's Cross, London; and forbade the printing of it. But it was of no avail; for copies of Tyndale's translation of the New Testament were multiplied, by the Hollanders, who kept up a brisk trade of exporting them into England, where the word of God made its way among the people, in the face of all kinds of persecution. Whereupon Bishop Toustall himself went over to Antwerp, and bought up all the copies of the New Testament that were for sale; and on the 4th May, 1530, burned them publicly in St. Paul's Church-yard.

With the Bishop's money the Dutch presently prepared another and better edition, which they were ready to sell to all comers, never inquiring whether they wanted the books to burn or to read. The Bishop's bonfire was a great advertisement of the Bible, and set people who could not read to suspect, that a book which so rebuked the wicked lives of the priests that they could not endure it, must be a good book. Archbishop Warham and a convention of bishops, May 24, 1530, exhorted all good people "to detest and abhor the New Testament in English, of the translation which is now printed," and to deliver the copies in their possession to the proper authorities, to be burned; threatening that else, "the prelates of the church having the care and charge of your souls ought to compel you, and your prince to punish and correct you, not doing the same."

The malice of the Romish Church against the Bible was not restrained to merely venting itself upon the dead bones of its translator, or the books he gave to the people, nor to mere threats of violence. The records of those times are full of indictments of men for heresy, the chief evidence of which was their possessing copies of the New Testament. Richard Fletcher, of Bueles, England, was indicted, in 1429, for being "a most perfect doctor of that sect, and can very well and perfectly expound the Holy Scriptures, and hath a book of the New Law in English, which was Sir Hugh Pie's first." Nicolas Belevard, dwelling in the parish of Southelham, "is one of the same sect, and hath a New Testament, which he bought at London, for four marks and forty pence (\$14), and taught the said William Wright, and Margery his wife, and wrought with them continually by the space of one year, and studied diligently upon the same New Testament."*

Many convicted of the crime of owning and reading the New Testament were burned alive, at the instigation of the Popish bishops, among whom the most conspicuous, from his rank and piety, was Lord Cobham; who was hung in chains upon a gallows, and slowly roasted alive by a slow fire, kindled underneath. With his last breath he continued to exhort the people to stand fast in their love to the Scriptures, and to beware of the false teachers, whose doctrine and behaviour were so contrary to the religion of Christ. Nor were his dying counsels wasted. In spite of the persecution, the people would expend a great part of their substance in buying copies of the New Testament, giving five marks, or sixteen dollars, for one; or a load of hay for a copy of a few chapters of the epistles of Paul, when money was five times its present value. They would then meet in little companies in the dead of night, and spend the hours when their persecutors slept, in reading and hearing the word of God. But even the darkness of night could not shelter them from the un-sleeping malice of the Papal clergy. The fruits of the Bible reading speedily became manifest in the holy lives of these fearers of God's word. In Coventry, in 1519, seven persons were arrested by the bishop's officer, on the charge of having taught their children and families the Lord's Prayer and the Ten Commandments, in English. Their own children were terrified into bearing witness against them, and they were convicted on their testimony. One of them, a poor widow, was dismissed by the

* Rome's Policy, p. 21.

Bishop, probably for want of evidence, and was led away by one Simon Mourton, the Bishop's Summoner. "Now as he was leading her by the arm, and heard the rattling of a scroll within her sleeve, 'Yea,' saith he, 'what have ye here?' And so took it from her, and espied that it was the Lord's Prayer, the Articles of Faith, and the Ten Commandments, in English. Then said he: 'Ah Sirrah, come; as good now as another time!' and then led her back immediately to the Bishop, who at once condemned her to be burnt, with the six men, who had been previously sentenced. They all suffered together April 4, 1519, in a place called The Little Park." (Bagster's *Hexapla*, page 39.) The fiendish cruelty of these inveterate foes of the Bible was displayed in the burning of William Tylsworth, at Amersham, Buckinghamshire, A. D. 1506. His only daughter, a married woman, named Joan Clerk, was compelled, with her own hand, to set fire to the pile which consumed her father! Foxe declares that he had it from the testimony of eye witnesses, whom he names.

The records of the courts of England contain hundreds of proceedings against men and women for reading the Scriptures. The register of the Bishop of Lincoln, for the year 1521, contains a list of some hundred names, with the proceedings against them, showing that the principal accusation was, "the reading or repeating portions of the Scripture in English." For instance: "Jenkin Butler accused his own brother of reading to him a certain book of Scripture, and persuading him to hearken to the same." "John Barrett, of London, with his wife and maid," were brought into trouble because "he had in their presence recited the Epistle of St. James, without book." "William Littlepage accused his own brother for having learned the Ten Commandments in English." "Thomas Philip and Laurence Tailor were cited for reading the Epistle to the Romans, and the first chapter of Luke, in English." Four were burned for this crime of reading the Bible, and observing its commands, by refusing to go on pilgrimages, and adore the images of the saints; and the children of one of them, John Scrivener by name, were compelled to set fire to their own father. These facts are derived from the persecutors' own records, which are part of the public records of the courts of England at this day,* and which can neither be denied nor explained away, nor palliated in any manner whatever. Often the Bible reader was burnt with his Bible

*Rome's Policy, p. 51.

hanging to his neck, so that by the lurid light of the flames which consumed them, all the world might see how the Romish clergy abhorred and detested the Bible and the Bible reader, on which Christ had bestowed His benediction.

It has been urged, in extenuation of these atrocities, that those were the dark ages of an uncivilized people ; that such persecutions were practised by all religions in those days, when they had the power ; that all sects have become more liberal of late ; that the Romish clergy are now ashamed of their ancestors' cruelties, and would be as far as any other people from attempting now to burn the Bible, or to burn their people for daring to read the Bible ; and that several bishops have translated and printed the Scriptures in the vulgar tongues of their people.

If this were the fact, none would rejoice more heartily over it than the readers of the Bible, who would hail every effort to print and circulate the Scriptures among the Catholics by persons whose influence among their people is so great as that of their clergy. If they would, they could very soon place a Bible in the house of every Catholic in Christendom ; and so render a return to the Dark Ages impossible.

But when we come to examine the present attitude of Rome towards the Bible, we discover that whatever might be the desires of some liberal minded clergymen, and however they may have attempted translations of the Scriptures into the vulgar tongues of their own countries, they have been so fettered by the traditional and unchangeable policy of their church that they effected but little for the instruction of the people. For the persecution of the Bible was not the mere spasmodic fervor of an ignorant age : it is a carefully considered policy, lasting for centuries, embodied in the decrees of general councils and the bulls of popes, by which all Popish bishops are bound ; and its principles are declared infallible, and the punishment of heretics right, by the latest Decrees of the Vatican Council and the present Pope.

These public documents cannot be refuted by Catholic translators of the Bible. The Rhemish version of the New Testament into English, in particular is burdened with all the incumbrances of being made from a very incorrect translation, incorrectly rendered ; its English is barbarous ; and the notes appended to it are often in violent contradiction to the text, in the interest of the Romish Church. It was not published until 1582, long after the English people had been in possession of a far superior version ; and then under protest that the translators made it, not because,

“they generally and absolutely deemed it more convenient in itself, and more agreeable to God’s word and honor, or the edification of the faithful to have them (the Scriptures) turned into vulgar tongues than to be kept and studied only in the ecclesiastical language.” And they go on to tell us that this translation was printed solely, “upon special consideration of the present time, state, and condition of our country, unto which divers things are either necessary or profitable, or medicinable now, that otherwise in the peace of the Church, were neither much requisite, nor perchance wholly tolerable.” And in their notes they vindicate all the past and future persecutions done by their Church; for instance, on Matthew XIII. 29.—“‘Lest ye pluck up also—’ The good must tolerate the evil when it is so strong that it cannot be redressed without danger and disturbance of the whole Church, and commit the matter to God’s judgment at the latter day. Otherwise where ill men, be they heretics or other malefactors, may be punished or suppressed without disturbance of the good, they may and ought by public authority either spiritual or temporal, to be chastised or executed.” And again in Revelations XVII. 6, where the woman is represented as “drunken with the blood of the Saints,” they say: “The Protestants foolishly expound it of Rome, for that there they put heretics to death, and allow of their punishment in other countries. But their blood is not called the blood of the Saints, no more than the blood of thieves, murderers, and other malefactors; for the shedding of which no commonwealth shall suffer.”

From all which it is plain that no body can plead the existence of the Rhemish version as a proof of Rome’s increased love for the Bible, or for the readers of the Bible. Some of the American Bishops have indeed disclaimed it: but they cannot disclaim the decrees of their councils, and the bulls of their popes, speaking the same things.

It may be said that these notes of the Rhemish Testament are only the sentiments of private persons, for which the Church is not responsible. But the Church has publicly condemned and prohibited every book esteemed dangerous, not excepting the writings of the Apostles; yet it has never condemned the infamous notes of these Rhemish translators; but, on the contrary, rewarded the author, Allen, with a cardinal’s hat. I have known the book to be sold and read by persons in whose thoroughgoing devotion to popery the bishop placed full confidence. Besides, these notes say nothing but what was said before, and said

since, by the public authorities of the Church of Rome—the popes and the councils.

The Council of Trent was called to defend the Church of Rome against the Reformation. It did more to put the various incoherent accretions of popery into an orderly and connected system than any of its predecessors; and could not overlook the damage done to its craft by the new invention of printing and selling the Bible, about which it took order as follows: “Seeing it is manifest by experience that if the Holy Bible be permitted to be read everywhere, without difference, in the vulgar tongue, more harm than good results thence, through the rashness of men; let it therefore be at the pleasure of the bishop, or inquisitor, with the advice of the parish clerk or confessor, to grant the reading of the Bible, translated by Catholic authors, to those who, in their opinion, will thereby receive an increase of faith and piety. This license let them have in writing; and whoever shall presume, without permission, to read or possess such Bibles, may not receive the absolution of his sins till he has returned them to the ordinary. But all the booksellers who may sell, or in any other manner supply Bibles written in the vulgar dialect to any person not possessed of the aforesaid license, shall forfeit the price of the books, to be applied to sacred purposes by the Bishop, and submit to other punishments at the will of the said Bishop, according to the nature and degree of their fault: but let no one buy or read these Bibles without the permission of the Bishop.” Such was the insolent claim of authority to grant or forbid the reading God’s word which Rome still persisted in even after the Reformation.

The papal bull *Unigenitus*, issued *ex cathedra*, one of those confirmed as infallible by the recent Vatican Council, thus condemns the circulation and reading of the Scriptures by Christ’s people: “The reading of the Bible in the vulgar tongue by the people is heretical and pernicious.” When Dr. Murray, Roman Catholic Archbishop of Dublin, was asked if that bull was binding on the priesthood of Ireland, in 1829, he said that it was.

But to come down to our own times. On the 8th of May, 1844, Pope Gregory the XVIth issued a bull against the Bible societies, in which he recites the various bulls against the Bible by his predecessors, commends all that they had done in this line, and adds his confirmation as follows: “Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolic authority against the publication, distribution,

reading, and possession of the books of the Holy Scriptures, translated into the vulgar tongue." Let it be borne in mind that this is another of the *ex cathedra* utterances of the Pope, which by the decree of the late Vatican Council have been declared infallible. And to complete Rome's endorsement of all the wickedness and insolence of all past popes, that council, in affirming the infallibility of all his *ex cathedra* utterances, had immediate respect to the bull *Quanta Cura* issued by the present Pope, Pius IX., 8th December, 1864, in which, besides affirming all the tyrannical claims of Papal supremacy over nations and kings, and the right of the church to punish heretics, he condemns all who assert, "that the Roman Pontiffs and Œcumenical Councils have exceeded the limits of their power, have usurped the rights of princes, and have even committed errors in defining matters of faith and morals," or who assert "that the church has not the power of availing herself of force, or of any direct or indirect temporal power." *

Such then is the attitude of Rome towards the Bible: asserting an insolent claim to prohibit or to license Christ's people to read Christ's words: and where that claim is allowed, virtually prohibiting the free circulation of the Bible, burning the book and burning the Bible readers as heretics; boldly and defiantly standing up in countries where liberty of conscience is allowed, and condemning that liberty, and vindicating the popes and princes who burned the heretics. We ought, at least, to thank the Pope and council for this candid avowal of their sentiments. The free people of America may know from that avowal what they have to expect if ever the Pope and his clergy obtain the control of our republic—which they demand as their due.

On the contrary, Christ is still blessing the Bible reader with knowledge and faith and grace. Let the deadly opposition of Antichrist inspire us with a higher veneration and love for the Holy Scriptures; and let us read them more constantly, study them more carefully, and pray more earnestly for the illumination of the Holy Spirit, that we may become wise unto salvation through faith in Christ Jesus. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Blessed is he that readeth, and they that hear, the words of the prophecy of this book, and keep those things that are written therein, for the time is at hand."

* Syllabus 23 and 24.

13th Nov 1891
To the
Hon. Secy of the
War Office
London
Dear Sir
I have the honor to acknowledge
the receipt of your letter of the
11th inst. in relation to the
above mentioned subject.
I am, Sir, very respectfully,
Yours obedient servant,
J. H. [Signature]

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BRADLEY & RULOFSON, PHOTO.

SAN FRANCISCO.

Rev. JOHN HEMPHILL.

“OUR PUBLIC SCHOOLS.”

“Shall the Lord’s Prayer be Recited in Them?”

A DISCOURSE BY

REV. JOHN HEMPHILL,

PASTOR OF CALVARY PRESBYTERIAN CHURCH, SAN FRANCISCO,

Sunday Evening, February 7th, 1875.

“Hear, O Israel, the Lord our God is one Lord. And Thou shalt love the Lord thy God with all thy heart, and with all thy might. And these words which I command thee this day shall be in thy heart; and thou shalt teach them *diligently unto thy children*, and shalt talk of them when thou walkest by the way, and when thou liest down, and when thou risest up.—Deuteronomy vi. 4-7.”

And if Moses had been living in San Francisco in the year of our Lord 1875 he would have added, “And when thou teachest in the public schools.”

From the daily papers of our city I have made the following clippings regarding the recent action of our Board of Education:

RELIGION IN THE SCHOOL.

Mr. Donovan introduced the subjoined resolution :

Resolved, That if any teacher of a class or principal of a school in this Department shall cause or allow to be read, chanted or sung, any religious prayer, anthem or song, the position of said teacher or principal shall become vacant immediately, and they [I am not responsible for the bad grammar] shall not be reinstated in their respective positions except by a vote of this Board.

Mr. Donovan moved its adoption.

After a silence of some seconds, Dr. Bradbury seconded the motion.

Mr. Donovan hoped the resolution would be adopted, because the State law on the subject was frequently violated by teachers in the Department.

On motion of Mr. Hainscom the resolution was laid over for one week.

At the next meeting of the Board Mr. Spaulding offered the following resolution :

Resolved, That in the opinion of this Board the reading or chanting of the Lord's Prayer is neither partisan, denominational or sectarian in character, and is not in violation of the School Law or the rules of this Department.

Mr. Donovan hoped the resolution would not prevail. The Constitution of the United States guaranteed to all its citizens the right to worship God as they pleased. It surely would be very unpleasant to the children of Jewish parents to have the Lord's Prayer drummed [I am not responsible for the irreverence] into their ears day after day. The Lord's Prayer was partisan and sectarian, and contrary to the laws of the land and of the United States.

Mr. Davis (in the chair)—Gentlemen, I will end this discussion by ruling that the Lord's Prayer is partisan and sectarian, and that the use of it in our schools is contrary to the spirit of the School Law.

Mr. Spaulding—Then I appeal from the decision of the Chair.

The vote was then taken on the appeal and the decision of the Chair was sustained.

Now, the first remark I have to make regarding this action of the Board, is this : that of all the surprises I have had since I came to San Francisco (and I have had many), this is the greatest—this, namely, to find a bigotted adherent of the Romish Church advocating the cause of the Jews. Verily :

Old times are changed—old manners gone,
And a Donovan fills a Luther's throne.

Verily, the Ethiopian *can* change his skin, and the leopard his spots. A partisan of Rome speaking in behalf of the Jews, forsooth ! Does he know how brutally and how sinfully his church has treated the poor Jews ? Does he know that when Victor Emanuel took possession of the city of Rome there stood in the Jews' quarter (it may stand there still for aught I know) a Papal church, into which the unhappy Jews were driven, from time to time, at the point of the bayonet ? Over the door of this church were written in the Hebrew tongue, these words, taken from the Hebrew Bible : "All day long have I stretched out my hands to a disobedient and gainsaying generation." And by these means they hoped to convert them to Christianity. But they were not converted. Not by insults can we gain men. Everywhere the Jews saw idols which their souls hated (they

had had enough of idols), and they abhorred the name of Christ and Christianity, because they associated it with idol worship. Do I blame the Jew because he is not a Christian? No, sirs; I honor him because he could not give up the worship of the "one living and true God" for the debasing, degrading superstitions which the Papal Church offered him instead. I honor him for his manly fidelity to the faith of his fathers, in spite of (I might say *because of*) the cruel indignities which Popery has heaped upon him from age to age. It is not likely that I will give up my faith in Christ and Christianity. If I do I will turn Jew—I could never turn Papist. It were nobler, manlier in every way to believe in *one* God, or even to doubt honestly upon all religious subjects, than to worship the multitude of divinities which Popery has set up from Peter to Pius IX, and to bow, as she does, before rotten bones and dead mens' winding-sheets. Oh, as we remember how in past ages the poor Jews have fallen among Romish thieves, and been wounded and robbed and murdered by them, let us, like good Samaritans, bind up their wounds; let us treat them as if they were human beings, with human instincts, with human hearts; let us tell them the story of the Cross—the *true* gospel of the grace of God—with loving earnestness.

You say hard things about the Jews sometimes, and I know not why. They have been the best benefactors of the human race. The sub-structures of *our* holy religion rest upon their Bible—we sing their psalms, we utter their prayers, we believe their prophets, we recite their Ten Commandments as the rule of our conduct; and, after nearly a five years residence among them in this city, I am bound to say this in their behalf: that I know of no more peace-loving, loyal citizens in San Francisco than they. I would to God that I could say the same of the class of which this self-appointed Hebrew champion—this gnat-straining, camel-swallowing School Director from the Eleventh Ward is a leader and a representative.

I have spoken thus, at length, to show that the new-awakened zeal of this *pat-riotic* Director in behalf of the Jews, is all sham. He was dishonest, and he knew that he was dishonest, when he advanced *that* as a reason why all religion should be banished from our public schools. His resolution has underlying it a deeper purpose, this, namely—to materialize utterly our public schools, and thus destroy them. Schools *without* religion are not what Romanists want. In proof of which I need no further

proof than their own words. Out of many such utterances I select the following verdict of the Freeman's Journal against our public schools: "One thing is certain: Archbishops and bishops may be multiplied, and priests ordained, and thousands of churches built; but if our bishops do not, following the Vicar of Christ, *forbid* Catholics sending their children to godless schools, in fifty years from now the Catholic Church in the United States will be a shrivelled and ghastly skeleton—a dry-waste after a wave of European emigration—a scattered flock that false shepherds fed and fattened on, and left unsheltered from the wolves." No. Schools *without* religion are not what Romanists want. They are no great friends of education at best, and they are the *decided enemies* of all education which is not in the hands of the priesthood. The good people of Salem many years ago were simple enough to dispense with "all religious exercises" in their schools, "in order," as they said, "that the children of Roman Catholic parents might be free to attend." "This change," they "add," failed of producing the desired effect, our Roman Catholic brethren having provided instruction for their own children." So the change has failed everywhere—so it will fail here. Romanists do not want godless schools for their own use; they want denominational schools; and they want their share of the school fund to support them.

But let us look at the resolution of the Board. It is sweeping. All hymns, prayers, anthems, chants, and whatever else savors of religion must be excluded by teachers and principals, on pain of expulsion. Our school instruction must be purely materialistic; our children must look down—never up. The teacher may not even tell his pupils that there is a God, or that they have souls, or that there is any code of morality outside the statutes of the city and the records of the police courts. The teacher may not tell his pupils now that they must not take the name of God in vain, or disobey their parents, or commit murder, or lie or steal. Oh, no! These are *sectarian laws*, taken from that *sectarian code* of morals, the *Ten Commandments*; and our watchful School Director will move, at the next meeting of the Board, that said teacher be dismissed immediately, because he dared to violate the school law by teaching his pupils that it was an offense against God's law to lie or steal. And so at last it has come to this, that there must be nothing in the character or surroundings of our public schools which might offend a Jew, or a Romanist, or a Mohammedan, or a disciple of Brigham Young,

or a common infidel. By vote of these solons of education, our schools are now utterly and wholly godless. This is just the consummation which Romanists have devoutly wished. And before long, indeed even now we hear them crying, we cannot send our children to be educated at the godless schools, and clamoring like a pack of hungry wolves at the Capital of our State for their fair proportion of the School Fund—to do what? To sustain schools where children will be taught everything but the love of civil and religious liberty, where the youth of our land will be educated in principles that are in direct antagonism to our civil and religious institutions.

But let us ask, Is the Lord's Prayer partisan and sectarian, and is the use of it contrary to the spirit of our School Law? From the rules of the Board of Education and regulations of the Public School of the City and County of San Francisco, I read as follows: "No sectarian or denominational publications of any kind whatever shall be used in school, or made a part of any school library; nor shall any denominational or sectarian doctrines be inculcated. Any teacher who shall knowingly violate this rule shall be immediately dismissed from the Department." And again: "No school shall receive any portion of the school moneys in which the religious doctrines or tenets of any particular Christian or other religious sect shall be taught, inculcated, or practised, or in which any book or books containing compositions favorable or prejudicial to the particular doctrines or tenets of any particular Christian or other religious sect is used."

The astute Donovan and the oracular Davis argue that the use of the Lord's Prayer in the public schools is contrary to the spirit of these laws. Well, I am not learned in the law, as they are; but I have studied the sections on which they based their arguments closely, word by word, clause by clause, section by section, and I have failed to discover anything in the Lord's Prayer which is sectarian and partisan—anything which is antagonistic to either the letter or the spirit of the School Law. The rule says, first, that no religious doctrine or tenet of any *particular Christian* sect shall be taught, inculcated, or practised; and no composition favorable or prejudicial to the particular doctrines of any particular Christian sect shall be used. The Lord's Prayer is not surely contrary to the spirit of that law. It is the common property of all the Christian sects, and may be used, and is used in worship *by all*—by Unitarian and Trinitarian, by Calvinist and Arminian, by Baptist and Pædo-Baptist, by Romanist and non-Romanist.

There can be no conflict, then, as regards its use among the Christian sects. It is not favorable or prejudicial to the particular doctrines of any particular Christian denomination. It belongs to all. But how about those religious sects which are not Christian?—the Jews, for example? Well, the rule says that no composition favorable or prejudicial to the particular doctrines or tenets of any religious sect whatsoever shall be used, taught, inculcated, or practised. This includes, of course, the Jewish faith; but that the Lord's Prayer is prejudicial to the particular doctrines or tenets of the Jewish faith I deny. There is not one of its petitions but might be uttered by the strictest Jew. There is not one of its petitions but I can find you an equivalent for in the prayers of David. Moreover, the Lord's Prayer is in no sense a *distinctively Christian composition*—as opposed to Judaism. It breathes the purest and divinest Judaism. It was uttered by one who was himself a *Jew*. It was taught to men who were still adherents of the Jewish Church, long before the Christian Church was established; and of all prayers that were ever addressed to the majesty of God the Lord's Prayer is the most free from the charge of sectarianism. They might as well call the sun that shines upon us a sectarian sun, or the stars sectarian stars, or the air that we breathe sectarian air, as to call the Lord's Prayer a sectarian prayer. On the contrary, it is an address to the universal Father which may be used with good conscience by Pagan, Jew, or Christian.

But granted, for the sake of argument, that Donovan and Davis are right in their interpretation of the School Law, and that I am wrong, let me endeavor to show you where the philosophy of these acute school-directors will eventually lead us and our public schools. There are a few thousand Jews in this city, and the use of the Lord's Prayer in the public schools it is said offends their conscience; and for their accomodation *twenty times as many Christians* must bring their system of education down to the Jewish standard. Very well. Gentlemen of the Board of Education, you have begun your work of purgation—be consistent—carry it out to its legitimate end. There are other non-Christian sects in this city besides the Jews. There are, I doubt not, as many Atheists in this city as there are Jews, who deny not only the existence of a personal God, but any distinction between right and wrong. Mr. Donovan says that the Constitution of the United States guarantees to all its citizens the right to worship God as they please. It does. And it guarantees

to them the right to worship no God at all if they please. Be consistent, gentlemen of the Board of Education. Carry out your principle. Be just to the Atheist as you are just to the Jew. For his sake you are bound to exclude from our schools all reference to God or the first principles of morals. There are quite a number of free-lovers in this country, who do not believe in marriage at all, and for their accommodation you must bring down your standard of education to the moral standard of Victoria Woodhull.

We have a multitude of Chinese in our midst, many of whom own property and pay taxes. By and by they may send their children to the public schools, for there is no law to exclude them; and they may perchance read in their school book that men ought to worship God and not idols. They go home and do not manifest the usual reverence for the household gods, giving their parents as a reason that their school books tell them that they are no gods at all. The parents are indignant, declare that their rights are being trampled upon, and that in this free country they are resolved no longer to submit to such encroachments upon their holy religion.

The Chinese religion is as sacred to the Chinaman as the Roman Catholic religion to the Romanist, or Judaism to the Jew. Come, gentlemen of the Board of Education, be consistent. Carry out your principle. Be just to all. Bring down your system of education to suit the requirements of the Chinaman. Now when we purge our school books from the leaven of sectarianism so as to please the papist, the Jew, the atheist, the Chinaman, from what source, or sources, I ask, shall we compile the non-sectarian books that are to be. Certainly not from our best authors, living or dead, for they are so pervaded with Bible truth and quotations from the Bible, that it would be an absolute impossibility to compile a book from them that was not contrary to the spirit of the school law as interpreted by Donovan and Davis. Shall we select pieces of declamation from the poets? from Shakspeare, for example; let us read:

“The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath.
It is twice blessed;
It blesseth him that gives and him that takes.
* * * * *
But mercy is above the sceptred sway;
It is enthroned in the hearts of kings;
It is an attribute to *God Himself*.”

"Stop, stop," says the atheist. "That recognizes a personal God; I do not believe in a personal God; it offends my conscience. That will not do." Or shall we select from Milton? Let us read:

"Of man's first disobedience and the fruit of that forbidden tree
Whose mortal taste brought death into the world and all our woe."

"No. That will not do. That is sectarian. It is taken from the Bible."

Or from Pope:

"Vital spark of heavenly flame!
Quit, oh quit this mortal frame;
Trembling, hoping, lingering, flying,
Oh the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life.

* * * * *

The world recedes; it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy sting?"

"No that will not do. That is sectarian. Only a free translation of the sentiments of Paul." Or perhaps our boys and girls will be permitted to read that glorious composition of our own Francis Scott Key:

"Oh! thus be it ever when freemen shall stand
Between their loved homes and the war's desolation!
Blest with victory and peace may the heaven-rescued land
Praise the power that hath made and preserved us a nation.
Then conquer we must, for our cause it is just;
And this be our motto, "In God is our trust."
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave."

No. There stands Mr. Donovan, the grim-eyed guardian of the rights of conscience, thirsting for scalps, defiantly whirling his tomahawk, as he utters the war-whoop of his tribe—*avaunt!* and with majestic wave of the hand he says, "The Star Spangled Banner" is a sectarian song. It recognizes a personal God. The Constitution of the United States guarantees to all its citizens the right to worship God as they please, or not at all as they please; therefore, resolved that if any teacher of a class, or principal of a school in this department, shall cause or allow to be read, chanted, or sung that sectarian song, entitled "The Star

Spangled Banner," the position of said teacher shall become vacant immediately, and he shall not be reinstated in his position, except by a vote of the Board. A discussion thereupon ensued; but Donovan's man, Friday, who occupied the chair, cut short the discussion by saying, that "in his opinion, "The Star Spangled Banner" was a sectarian song, and that the use of it in the schools was contrary to the spirit of the school law."

But to be serious, these champions of the rights of conscience strangely overlook what appears to me to be a very plain principle of justice, this, namely: if the majority have no right to force the minority to violate their conscience—a *fortiori*—the minority have no right to force the majority to violate theirs. Now, the conscience of the majority in this country emphatically demands that our public school education shall *not* be "godless," and for the Board of Education to declare that it *shall be*, under the shallow pretence of not wounding the conscience of the minority, is as gross a violation of the rights of conscience as was ever perpetrated in any community. Suppose a few thousand Americans were to settle in a Roman Catholic country (Italy for example), and acquire the rights of citizenship there, what would be thought of the demand, that for their accommodation the schools of the land should be Americanized? Such a demand would be rejected with just indignation. And is not the proposal to banish all religion from the schools of Christian America, for the sake of a handful of foreigners, the sworn partisans of Rome, who enjoy a liberty here to which they were strangers at home, worthy of still stronger indignation?

I say, *Christian America*, it must be either Christian or non-Christian. Which is it? Paganism makes China and India just what they are. Popery makes Italy and Spain just what they are. What then has made America what it is? Paganism? No, sirs. Popery? No, sirs; but Christianity. "We, the people of the United States," are a Christian people, and a Christian people of necessity constitute a Christian state; and for those who are appointed to take care of the interests of education in this Christian country, to say that our schools must be "godless" and unchristian, is to do violence to all just and ordinary rules of governmental action. Why should the schools in this country be no more Christian than they are Jewish, or Popish, or Pagan? Judaism has not made this country what it is; nor has Popery; nor has Paganism. Never were the children of any people treated as are the children of the American

people. When the Jews were a people there was no Board of Education forbidding the use of the law of Moses and psalms of David in the schools of the land. The principles of Confucius are taught in the schools of China; the principles of the Koran are taught in the schools of Turkey; the principles of Romanism are taught in the schools of Italy, Austria and Spain; and if the principles of tolerant, non-sectarian, Protestant Christianity are not in the schools of this Protestant Christian country, it will be because we care less what becomes of our children than any other people on the face of the earth. And if we stand idly by and see our grand system of education hewn and hacked to pieces by these inveterate enemies of education, and do nothing to save it, it will show a very criminal neglect of the very first duties which we owe to ourselves, to our children, to our country and to our God.

We are told that we have nothing to fear from Romanism in America; that the Romanism of Europe is one thing and the Romanism of America another thing. That is true as far as appearances go. In Europe Romanism wears the royal purple; here she is clad in the plainest home-spun of Republicanism. She is very republican, is Spain to-day, isn't she? Like the two-faced Janus, she has one face for Europe and another for America. That which looks towards Europe is sovereign, terrible and awe-inspiring; but when she looks to America her talons are covered, her face is smoothed, and she tries to shout, "Long live the American Republic." But the words stick in her throat. Her essence is despotism, and it is in vain that she tries to hide it. Indeed, she does not always try to hide it even here. I hold in my hand a letter which I received a few days after delivering my lecture on "*Republicanism versus Roman Catholicism*." I will read it to you, as a sample of the literature I am in the habit of receiving from a certain quarter:

"REV. JOHN HEMPHILL:—*Dear Sir*:—You are notified for the last time to cease your lying about the blessed Popes and Jesuits, else your life is forfeited and must be taken at every hazard. No heretic will be permitted on any account hereafter to defame Catholicity or Jesuitism. That day is past in these United States, and you should see it.

Signed, Secretary."

To which I would reply—I cannot be cajoled into silence by flattery nor intimidated by all the threats of Rome. The die is cast—the Rubicon is crossed. Like Hannibal, I have sworn

eternal hostility to Rome, and while God spares my poor life, I shall not cease to smite these base traffickers in human souls.

The conflict waxes hot and hotter. The enemies of our Public Schools have triumphed for the nonce; and they never could have triumphed, but for the apathy and the more than apathy of those who call themselves protestants, but are not—of those who call themselves Americans, but whose late act in the Board of Education is in direct antagonism to the opinions and utterances of our greatest statesmen, living and dead; our highest judges, our chief magistrates, the founders of our government, the ornaments of our country, from George Washington to Daniel Webster. The Lord's Prayer is prohibited! The Bible is proscribed in Christian America!! It is most humiliating and it is fraught with the most alarming dangers to the Republic. We have conciliated the Pope of Rome,—but have we not lost the favor of the God of heaven? Verily, my heart sinks within me as I contemplate these dark facts. I am cast down, but not in despair. Much has been lost, but all is not lost. There is time to retrieve our lost fortunes. I am reminded of a scene at Marengo. The two opposing armies had surged backward and forward all day amid the roar of shot and shell, and the horrors of the dead and dying. Points had been lost and won, on either side; but as the sun neared his setting, the usual good fortune seemed to have forsaken the French Standard. When events looked blackest the great Commander called a council of his Marshals, and passed his enquiries from man to man, and each in turn acknowledged his conviction that "all was lost." At last he turned to one whom he specially loved and trusted, and enquired of him—"what think you of the battle?" The day was already far spent, if anything is to be done it must be done quickly. Pulling out his watch and noting the hour, replied—"Yes—the battle is lost, but there is time enough to win another battle." The council was dissolved—new orders were given—the fire of enthusiasm ran, like a lava-torrent, from Napoleon to his Marshals—and from the Marshals to the men; they rushed into the fight and the red field was won.

Friends of Education in San Francisco!—the battle has been lost—Rome has conquered—but there is time to win another battle. Up! Quit you like men, and be strong!

" Strike for your altars and your fires—
Strike for the green graves of your sires—
Heaven and your native land."

And now is the time to strike, the Board of Education in defiance of the practice of all Christian countries—in defiance of the judgment of the greatest statesmen of our own and other lands, has banished from our public schools everything that savors of religion. Our schools are now “godless.” Well, Americans will bear a great deal; but if you touch the American conscience you awaken a power, before which all human resistance is vain. The American conscience *has* been aroused by the late edict of the Board. We see now what conciliating these Romanists means; and if these wise Solons of Education undertake to carry their edict into effect, I venture to predict for them a summary overthrow. Americans may be wheedled and cajoled by fair speeches; but when they once see that the design of these political tricksters and cunning Jesuits is to banish even the name of God from public education; they will utter an indignant protest, and their protest will be listened to.

Friends of education in San Francisco! the battle has been lost, but there is time enough to win another battle. Guard our public school system as a holy thing. Take possession of the young mind. Lift the youth of our land, and especially the children of those who come from Roman Catholic Europe, out of the slough of ignorance and prejudice into the high level of intelligence and virtue. And above all things teach them that there is a Great God above them, through whose blessing alone this nation can serve any useful purpose, through whose blessing alone it has become “great, glorious, and free.” Thus living her own great national, protestant, Christian life, America will lift up to a higher level the devotees of Rome that are crowding to her shores, and we may confidently await her future.



BRADLEY & REIDSON, PHOTO.

SAN FRANCISCO.

Rev. GEO. MOOR, D. D.

"THE FIXED HEART."

A SERMON

BY REV. GEORGE MOOAR, D.D.,

Pastor of Plymouth Avenue Church, Oakland,

Sunday Morning, October 18th, 1874.

"My heart is fixed, O God, my heart is fixed; I will sing and give praise."—Psalms, lvii, 7.

The human heart is fixed, in the sense of our text, when it has gone over to God, deliberately, fully, in good faith and with complete confidence.

Let us think this morning how natural and reasonable it is for one who has come into this fixed state of heart toward God to sing and give praise.

1. Such a person is no longer settled in a wrong choice. That were terrible. That is so terrible that it sometimes seems to me impossible. Will a man, can a man really, make up his mind to be alienated from God, in whom he lives, moves and has his being? Can the soul know that God is its creator, and yet give its supreme affection to the creature? Can it know that God is goodness, justice, truth, and yet fix itself in an attitude of indifference or hostility? If I had not seen persons in that state of mind, I would not believe it possible. Would you believe beforehand that a man, who knew that if he drank a glass of liquor the draught would end in delirium, would you believe he would drink it? Would you credit the statement, beforehand, that any human being would really put himself in the condition

of a confirmed sot? Only the facts compel you to believe that men do put themselves in the power of their own destroyer. We know that they put themselves in that power, not a few here and a few there, but thousands in all the lands and in all the ages. We get used to seeing them in these fixed conditions.

But these fixed conditions of wrong choice are no less terrible because we are used to them. Our feeling may be dulled, and we may not be affected so painfully. But it is a terrible thing to be in a wrong moral condition of any sort; especially to become fixed in a wrong character. For it is the tendency of character to remain. It does not easily or often change. How bad it is to get into a state of moral and religious feeling, which is likely to be permanent, which tends more and more to be permanent, and yet that state is wrong, unsound; no reasoning, no light, nothing in the universe can make it right or safe. But millions are thus situated. They are living, not to the Lord, but to themselves. They are settled into an ungodly choice. When they are so settled, it seems as if nothing on earth or in heaven can break up their lethargy. If any one is conscious that he has got out of that positively wrong state, let him sing and give praise.

2. The man who has gone over to God and so is fixed in allegiance and confidence toward him, is no longer in a divided, wavering, uncertain position. We have reason to believe that no one ever is or can be, really on both sides of the line which divides holiness and sin. Christ has told us that no man can have two masters. But some may keep very much nearer that dividing line in their feelings than others do. They set their hand to the plough and look back a great deal. If their will is to go away from Christ, they go away sorrowing. Professor Tyndall, when he spoke at Belfast the other day, seemed, during a great part of his discourse, to be just an atheist; matter was going, we thought to ourselves, to explain everything. But in another part he seemed loth to go clear over; he hesitated; he felt the awe of some great cause higher than matter; something he said there is in the religious emotions which is dear and sacred; he would make a place for religion. And now he tells us, in a preface to the published address, that he is subject, like many other men, to two different moods; in one it seems as if there were no God; in the other, he is constrained to hold fast the common faith. Yes, he is like other men; like many other men, he is not fixed in

his loyalty to God. By their spiritual nature, they would cleave to God ; by their sensuous understanding, they would neglect or even deny him. It is the old conflict, set forth so vividly by St. Paul, between the flesh and the spirit. Neither has all the thought of the ages made that conflict cease. To this day, with the mind, *i. e.* the moral intuitions, men would serve the law of God ; but with the flesh, *i. e.*, their understanding, acting according to the senses, they would still cling to the law of sin.

We may consider those who are in this uncertain, divided position, to be really more unhappy and restless than are those who have gone over to a determined unrighteousness. I do not say they are in a more hopeless, nor do I say they are in a morally worse state. But they may be much more uncomfortable. For uncertainty is very disquieting. I know a gentleman whose later years have been clouded by a kind of insanity. His insanity consists in this : that he cannot make up his mind ; he cannot decide ; he feels the force of conflicting reasons and motives, but he cannot determine on any particular course. He has been a man of large and successful business. Prompt and quick and firm decision has been precisely what he has been used to making. But now this is precisely what he cannot do. Need I say that his insanity is distressing ?

Paul tells us of those who are "always learning and never able to come to the knowledge of the truth." Our congregations are made up of such people. They are strongly constrained to walk in God's ways but they cannot make up their mind fully to do it. They are more than half sorry not to be Christians, but somehow cannot come into the whole and clear purpose or conviction of disciples. Two recent English reviewers have shown how the most persistent religious doubter of this generation, W. R. Greg, is nevertheless beset with strong Christian convictions, convictions so strong as to give an almost oppressive sadness to all his essays. How many of you here this morning though you write no essays, will confess that there have been hours in your life when you would have given a good deal to have got rid of the painful hesitation as to whether you would or would not be a Christian disciple. No more miserable week has ever visited my own life than the one in which, twenty-five years ago, I felt that I had to decide, and yet was not quite ready to decide, the great question which God puts sometime to every one of us. Have I, have any others who are here, come out, at

last, of this undecided, wavering condition of mind into that of fixed loyalty and trust toward God? We will sing and give praise.

But it is time to address ourselves to a more positive aspect of our theme.

I. Such a fixed state of choice toward God gives the heart the sense of *rightness*. You know what a comfort it is when on a long and important journey to be assured that you are in the right road. You may be weary, the way may be difficult or even dangerous, the length of it may stretch away farther than eye can see, but it is a comfort to have no question as to whether you are on the right road. Or, if now and then the suspicion darkens your thoughts and sets the heart beating quick that perhaps you may be wrong, how restful to find some sure indication, guide-board or milestone, remembered note of the way, assurance of fellow-traveler or even the shining at some particular direction of sun or north star, by which your confidence is renewed. But when one knows that he has gone over to God, the Father of our Lord Jesus Christ, with his whole heart and is devoted to Him and His kingdom, he may have the assurance that so far at least he is right, utterly right. That choice will stand approved in any judgment, human, angelic or divine. No one can prove it wrong. So you sit thinking: My heart is fixed and it is fixed right; it is on the course which was marked out for it when the everlasting foundations were laid. The astronomer does not know the orbits of the planets more surely than I know that the path of obedience to Christ is the path of righteousness. Was Kepler in transports when he verified a theory of his with respect to the motions of the bodies composing the solar system; could he not help telling his joy all abroad? Then may one of you sing and give praise if you have at last become fixed in that purpose, which God had written as the right one when he made you in his own image.

II. Such a fixed state of heart toward God gives strength and the promise of victory. As long as one vacillates, temptations will multiply. They will be formidable also. But the moment a man puts his foot down, that moment a thousand little tempters take to their heels and are gone. Neither wicked men nor wicked spirits will waste their strength a great while when it is wholly vain. And they know that a man's heart may be fixed so squarely that it is of small use for them to try to change it. The winds might nearly as well conspire to upset the pyramids.

It is indeed marvellous, it is more, it is a glorious sight to see how strong a little human will may be when it is definitely made up. It could lead Hannibal's army over the rugged, wintry Alps; it could in our own time pierce with a railway tunnel those same ranges of mountains; it could bid the commerce of the world sail through the sands of Suez; it could fight it out on the bloody line of the Wilderness though it should take all summer. What is the use of keeping up opposition against a heart when it is so fixed in its purposes? But may not the will fix its purpose with the same inflexibility to do God's service? It may; it has done it millions of times. When in other days, even alas in our own day, persecutors have said to christian women and even children, "turn or burn," they have quietly replied, "we can burn, but we cannot turn."

It has recently been said to me that it is not best to encourage young persons to pledge themselves against intemperance, because they are too weak to keep their word. It has been suggested that it were better to create in some way a physical disgust and so conquer the appetite. The same policy discourages the method of professing one's faith and entering into covenant with a church, because, it is said, young people will not keep their covenant. We have fallen on a weak and sleazy generation of young folks, if these views are true. I believe, on the contrary, that we ought now, as much as ever, to encourage all young people to pledge and covenant themselves to God and to every form of righteousness. The will made up, fixed, cannot be dispensed with in the Christian life. A dose of castor-oil and whiskey is a poor substitute for a heart firmly set against the intoxicating cup. Neither can generous and liberal sympathies and religious emotions take the place of the outright and fixed determination to serve the living God!

I believe in the human will; but not in that will alone. An army with a fixed purpose is mighty; but you let that army take possession of the natural fastnesses of the country and it is well-nigh unconquerable. So the Swiss and the Circassians amid their mountains withstood for years the hosts that were sent against them. Let the heart then be fixed in its natural fastness, in God, let it betake itself to the hills whence cometh its strength, and it may smile at all its foes. Fixed in God, it is sure to share God's triumphs. From those strong heights, under that great leadership, it may, in the consciousness of strength and in the promise of victory, sing and give praise.

III. This fixed state of the heart toward God brings rest, peace, repose. He that wavereth is like a wave of the sea, driven of the wind and tossed. But

"When winds are raging o'er the upper ocean
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempests dieth,
And silver waves chime ever peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the Sabbath of that deeper sea."

The fixed heart is that "deeper sea." When one has gone utterly over to God, he will not be entirely unmoved by what questions or trials disturb his time. But he will not be turned wholly around by every wind of doctrine. You may stand in the Mammoth Grove and look to the top of one of the trees and you will see motion in the uppermost branches, but the trunk is still. Somewhere in the fixed heart is "the peace which passeth understanding." For the soul cannot cleave to the unchangeable Jehovah without having deep within it the sense of security. Rest is the repeated promise which is made to all them who stay themselves on God. It is Christ's promise emphatically. He indeed is the "man" of whom Isaiah speaks, when he says with so great beauty of expression, "A man shall be as an hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." By many and varied figures of speech are we made to feel that the fixed heart brings peace. If after much perturbation one of us has entered into this peace, we will sing and give praise.

IV. This fixedness of the heart in God supplies the main condition of growth. We said just now that it is terrible for one to stop and think: Well, here I am, fixed in my sins; it is natural to suppose that I shall grow more and more after my kind. If there be any growth in me, it will be likely to be in the line and from the root of my controlling choice. Does my character start from a corrupt principle? the outgrowth and fruit will be corrupt. And that is terrible, that is the most terrible fact there is in the universe of God. But the opposite fact is the most blissful one in that universe. Let the heart be fixed in the love of God and it will grow more and more in that love. This is the thought which makes the exceeding beauty of the 1st Psalm. Happy is

the man of whom the Psalm speaks. He is "like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf shall not wither." If the Eucalyptus be well set, even in the dry surfaces of the San Joaquin Valley or on the steep slopes of these mountains, it will grow; but if it be set beside the streams, it will grow almost like Jonah's gourd. But the fixed heart is planted in the rich soil that fringes the river of God that is full of water. "He that abideth in me and I in him, the same bringeth forth much fruit." "Those that be planted in the house of the Lord shall flourish in the courts of our God;" they shall bring forth fruit in old age. Jonathan Edwards, we are told, planted elms in the streets of Northampton; they stand there to-day in their graceful stateliness. But scores of those whose hearts became fixed, during his ministry, in the love of God, reared more beautiful than the elms; they stand with stateliest grace to-day amid the streets of the better city. If the fixed heart have this promise of everlasting growth, let it sing and give praise.

It is then a notable day, is it not, in any one's life, when he really and thoroughly becomes set in the religious purpose? It is a day to be remembered as the day of his life. All good things in him then took root. All hopes of heaven began then to spring up, as already, in this early season, we see the buds along the stems of plants.

The true Christian should be a joyful man. For his heart is fixed. Once it was not. The great question of life is settled and settled fortunately. What remains for him is growth and then, by and by, inheritance.

It is a very important matter for a Christian disciple to cultivate fixedness of purpose in his religious life. This is specially important for people who are moving about, or living in the midst of other moving and unsettled people. They lose often their steadiness of adherence to Christ and to Christ's Church because they, or their fellows, are moving and unsettled. The kingdom of Christ and the great truths of God seem unfixed also. It is not so. Let them hold fast the profession of their faith without wavering, for He is faithful that has promised.

I ought certainly to urge any who are wavering in this great matter to come at once to a fixed decision. As you are, you are not right. The temptations around you will be ten times stronger while you are undecided than they would be if your purpose were fixed. For in this world the uncertain wills are

overborne by the strong, steady, fixed forces. Cavils and objections will have far more than their just weight. The lions are always more numerous and more formidable in the hesitating, unsettled mind. You will feel, unless you drown conscience and religious sensibility, unrestful, and at times, full of fears. You will not grow any better, because the roots of your life are not fixed in the divine love. But all this will change as soon as you have chosen God ; as soon as you can say, O God, my heart is fixed, my heart is fixed ; henceforth, if Thou pleasest, I would like to take my everlasting fortunes with Thee and Thy people ; I leave this wrong or aimless, this wandering life in the world and join myself to the company of those who are journeying to the place of which the Lord has said, I will give it thee. O how often and how necessarily, whenever this result has been consciously reached, has the man felt the impulse, I will sing and give praise.

I've found the pearl of greatest price,
My heart doth sing for joy ;
And sing I must for Christ is mine,
Christ shall my song employ.

For, "as the viol must be tuned," says one, *whose fervid words once kindled my feelings, and who now knows by heavenly experience that whereof he affirmed, "as the viol must be tuned, all its strings drawn and fixed, ere you can wake it to glad and harmonious music, so the heart must be fixed, all its strings fixed, ere it can burst into songs of praise."

*Rev. James Drummond, formerly Pastor at Lewiston Falls, Me., and, subsequently, of North Church, Springfield, Mass.

OUR PUBLIC SCHOOLS.

A LECTURE BY

REV. JOHN HEMPHILL,

PASTOR OF CALVARY PRESBYTERIAN CHURCH, SAN FRANCISCO,

Sunday Evening, February 21st, 1875.

"Train up a child in the way he should go; and when he is old he will not depart from it."—Proverbs xxii, 6.

I cannot introduce my lecture better than by quoting the words which I used two Sunday evenings ago. I refer to the verdict of the *Freeman's Journal* against our public schools. "One thing is certain," says the *Journal*, "Archbishops and bishops may be multiplied, and priests ordained, and thousands of churches built, but if our bishops do not, following the Vicar of Christ, *forbid* Catholics sending their children to godless schools, in fifty years from now the Catholic Church in the United States will be a shrivelled and ghastly skeleton—a dry waste after a wave of European emigration—a scattered flock, that false shepherds fed and fattened on, and left unsheltered from the wolves." Let me call your attention to one clause in the above quotation: "If our bishops do not, following the Vicar of Christ, *forbid* Catholics sending their children to godless schools." It is acknowledged, then, that the Pope of Rome—the so-called Vicar of Christ—*has forbidden* Roman Catholic parents sending their children to the public schools in the United States. If you take pains to examine the encyclical letters of Pius IX you will find

jeremiad after jeremiad in language something like the following :
 “The prediction of our Lord Jesus Christ, in the parable of the sower, that sowed good seed in his field, but while he slept his enemy came and sowed tares upon the wheat, is, to the great injury of the Catholic faith, seen verified in these our days, *particularly in America* ; for information has reached our ears that public schools, that is, heretical schools, have been established in every part of the United States, in which, under the pretense of superior educational advantages, the young and inexperienced are destroyed with the fatal poison of depraved doctrines. Under these circumstances, you will perceive with what solicitude and attention pastors are bound to watch, and carefully protect their flock from the snares of wolves who come in sheeps’ clothing. If the pastors sleep, the enemy will quickly creep in by stealth, and sow the tares, and soon will the tares be seen growing among the wheat and choking it. Every possible exertion, therefore, must be made, to keep the youth away from these destructive schools, to warn parents against suffering their children, on any account whatever, to be led into error.”

Now I have a few remarks to make on this papal manifesto against our public schools, and I request your serious attention while I make them. “Every possible exertion,” says the Pope, “must be made, to keep the youth away from these destructive heretical schools.” Now here is a direct interference of the Pope of Rome in the civil and domestic affairs of the people of the United States. Schools, almost without number, have been established by the powers that be throughout the length and breadth of the land. The question before us at present is not whether the schools that have been established are the best possible ; although, for my own part, I am persuaded that there is no other system of public education on the globe to-day equal to our own. But supposing, for the sake of argument, that it were otherwise—that our public schools were the worst in the world—I ask, what has the Pope of Rome to do with it ? The people of the United States were never in bondage to the Pope of Rome, and I trust they never shall be. The people of the United States are a sovereign people ; and by their sovereign volition established public schools throughout the length and breadth of the land, thinking that in doing so they were doing their duty to their country and to their country’s God. And the blessing of God has rested upon our public schools. They have been wonderfully successful ; and because they have been so, because they

have lifted the children of ignorant Romanists out of the miasma of prejudice and superstition into the healthful and invigorating atmosphere of intelligence and virtue—because, in fine, our public schools have taught Roman Catholic children that in this country, if they will only avail themselves of their advantages, there is something better for them than to wash dishes and carry hods, and cringe at the nod of a fellow-mortal, who is called a priest, all their days; and because of this the Pope takes the alarm; he claims the Roman Catholics of the United States as *his subjects*; and he calls upon his agents, the Romish priests, “to use every possible exertion to keep the youth away from these destructive (heretical) schools.” I ask again, what has the Pope of Rome to do with the public schools of the United States? Suppose that the Queen of England should say to all parents from her dominions that they must keep their children away from the public schools, lest their minds should be poisoned with republican doctrines, do you think Americans would tamely submit to such an encroachment upon their national rights? No, sirs. America would sound the public school grievance in the ears of Britain as she sounded the Alabama grievance, and her protest would be listened to. Now I have a much warmer affection for the Queen of England than I have for the Pope of Rome, and I would not grant to the infallible nonentity of the Vatican what I would withhold from the sovereign of Britain. And right confident am I that if Victoria sent such a message with the royal seal upon it, backed by all the authority of all the lords and commons in Britain, to all English parents in this country forbidding them from sending their children to those schools where their minds would be depraved with the doctrines of republicanism—right confident am I that the Government of the United States would give reply: “We cannot and we will not permit you or any nation on earth to interfere with our civil and domestic affairs. Withdraw your message, or there must be war between us.” What then? Will Americans grant to the Pope of Rome an indulgence which they would not grant to the Queen of England? Is the Pope so very dear to them—did he stand by them so loyally when their national life was endangered that they thus tamely submit to an insult from him which they would proudly resent if coming from any other potentate on earth? Judge for yourselves if it is not an insult. The Pope of Rome calls upon his agents, the Romish priests, to do what? To obstruct, by every means in their power, what we, the sov-

ereign people of the United States, consider necessary for the well being of the inhabitants of this land ; to oppose the declared will of the people—to oppose the law of the land. Is not that an insult ? Is not that impertinence ? Is not that an encroachment upon the independence of this commonwealth ? And yet it is permitted to pass without a single word of protest. I used to think that Americans would resent an insult to their nation. I can think so no longer.

I know how Romanists will reply to all this. They will say that when he forbids Roman Catholic parents sending their children to these godless schools ; and when he urges Bishops and priests to do all in their power to keep the youth away from these destructive heretical schools, he is only exercising a spiritual authority over his spiritual children ; he is only reminding his Bishops to watch over their spiritual interests. This is plausible ; but, like almost every argument which a Romanist employs, it rests on a falsehood. We the people of the United States wish to know where this spiritual influence is going to stop. If it progresses in the same ratio in the next fifty years, as it has progressed in the past fifty years, America will be a “shrivelled and ghastly skeleton” that Rome has “fed and fattened on.” The Pope commands his agents in this country to obstruct, by every means in their power, the public school system. Is that merely spiritual interference ? No, Sirs. It is interference with schools for secular education. The establishment of these schools is a purely civil matter. Teaching children to read and write is a purely civil matter. The appointment of what books shall be read in the schools is a purely civil matter. And again I ask, what has the Pope of Rome to do with all this ? It is a matter of civil and domestic arrangement from first to last, with which no power, civil or sacred, *without* this commonwealth has any right to intermeddle. And if the Pope of Rome continues to instruct his agents to do all in their power to destroy the public schools of this land, it would be perfectly competent for the President of this commonwealth to write an official letter to Victor Emanuel, urging upon him the necessity of instructing his subject Pius IX. to cease at once and forever interfering with the civil and domestic affairs of the people of the United States.

“Use every possible exertion to keep the youth away from these destructive heretical schools.” Such is the authoritative command of the Pope of Rome to his agents in this country. And such is a

sample of Roman Catholic subjection to the powers that be. Our legislators have established public schools for the education of the youth of our land. But the Pope of Rome commands his subjects in this land to oppose these schools by all the means in their power. There is the issue, my friends. Romanists in America must either be good Romanists and bad Americans; or *vice versa*, they must be good Americans and bad Romanists. We know which they will be. Nay, we know which they *are*. Obedient to the behests of their lord, and lawgiver and king, they *are* using every possible exertion to keep their children away from these destructive public schools. Well, I gather one grain of comfort from the present conflict; this, namely: it convinces me that the public schools are having the desired effect. It convinces me that the public schools are *telling* upon the children of these Romanists who have been kept in ignorance and bondage by their priests. It convinces me that the public schools are crushing the head of the old serpent, and it is not surprising that we should hear the hissing of the generation of vipers.

This hostility to the public schools is of comparatively recent origin. For more than two centuries our system of education was undisturbed and the land had peace. Our public schools date as far back as 1630, exactly 245 years ago. Speaking of the Puritans, Chancellor Kent says: "Their avowed object was to found republics on the basis of Christianity, and to secure religious liberty under the auspices of a commonwealth. With this primary view they were early led to make strict provision for common school education. Indeed the Bible at that time was almost the sole object of their solicitude and studies." Connecticut was the first to adopt measures for the establishment of common schools. This was as early as 1656. In a very short time a similar school system was adopted by the other colonies of New England. New York followed the example of New England. At the close of the Revolutionary war, Governor Clinton recommended the adoption of a common school system, and urged upon the Legislature the vital importance of such a system because of "the advantage to morals, religion, liberty and good government, arising from the general diffusion of knowledge." In due time all the other States followed the example of New York. And during all these years, from 1630 to 1840, no word of complaint was heard from any quarter against the public schools. But since that time our national

even nunneries. Why has New York, which once stood so high, sunk so low? Why is she almost bankrupt to-day in reputation as well as in resources? One may suggest one reason and another another. This is mine: It was Bishop Hughes who dragged her down—and the whole of the United States along with her. Yes—the whole of the United States. We are feeling the influence of the change in our public school system in every department of life. It extends even to the fundamental relations between parents and children. There was a time, as is well known to you, when a certain religious character and dignity belonged to the father of the family, a certain prophetic, priestly and kingly authority was vested in the head of the household, in virtue of which he felt obliged to assert for himself and for the mother of his children, a divine right to their reverence and obedience. How little of this is found in America to-day! And I'll tell you why. Christian ethics have been banished out of the public schools to please Romanists; and as are the ethics of the public schools, such will be the ethics of the great masses of the people. It may be safely affirmed that the character of our public schools does more to determine the complexion of our national character than all other influences put together. If they are Christian, the nation will be Christian. If all Christian maxims shall be ignominiously driven from them, Christianity can never maintain the place it has hitherto occupied in this nation.

I put it to you who have watched the progress of events in this country during the last half century: Is there the same respect for Christianity in America to-day that there was thirty or forty years ago? I will answer for you—*no*. And why? The declension—the *denationalization*, if I may so express it—of this nation began five and thirty years ago, when John Hughes of New York banished Christianity out of the public schools; and East, West, North and South, the denationalization has been going on since then with ever accelerating speed. Just think for a moment how much the all-moulding system of education has changed! Fathers of our country, why do ye not rise from your graves and utter an indignant protest against this unholy spoliation? With full sails set we are speeding as fast as we can from the idea which gave birth to our educational system, and ere long we shall find ourselves in perilous waters. And when the man at the bow shall call out, "Breakers ahead!" there will be no time to trim the vessel. If the educational policy,

by which we are now guided, be not limited and changed, I predict the most disastrous consequences. If we mean to save and to perpetuate the innumerable and priceless blessings which we owe to our grand system of education, we must stop these hirelings of Rome in their work of destruction. I repeat it—we *must stop them*.

Of course, I expect to be called anything but a gentlemen for the stand I have taken on the public school question. I am prepared for anything, even the worst. I had counted all the costs before I took the stand I have taken. I am content to be misunderstood. There never was a noble deed, but made ignoble talk. Here is a sample of it: "A resolution having been passed by the Board of Education of San Francisco excluding sectarian books from public schools according to law, the Rev. John Hemphill inflicts a pamphlet upon the people of the city and California at large that would be unworthy of the land of Mahomet. His false statements show him either an ignoramus or a falsifier. It is time that sectarian bigots ceased to hope for the means of manipulating the public school system, and we re-echo the proposition that the school-room is no place to deal with either Judaism, Romanism, or Infidelity." And here is another: "Won't the Rev. John Hemphill let the Pope alone? He is an old man, and cannot survive long. Suppose he flings his theological cobblestones at the devil, for a change." I beg the learned editor's pardon—that's the very thing I'm doing—just flinging my cobblestones (as the editor elegantly phrases it) right at the head of him, of whom the inspired apostle says that "his coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness." And the *Alta* of Friday morning has a long letter deprecating the use of the Lord's Prayer in the public schools, signed by J. R. B., who professes to be a Jew. This is not the first time that J. R. B. has figured in the columns of the *Alta*. In the issue of that paper of June 15th, 1869, I find a letter from the same pen, called forth by a communication to the Board of Education by Samuel H. Henry, attorney at law. Mr. Henry is a Jew—the son of a Jewish Rabbi. Mr. Meagher had made a statement at a meeting of the Board of Education that the Lord's Prayer was objectionable to the Jews, and Mr. Henry indignantly repudiated the statement in the following words:

*"To the Board of Education of the City and County of San Francisco:—*GENTLEMEN: At your last meeting a member

asserted that the Jews objected to the recital of 'the Lord's Prayer' in the public schools. Such an assertion has no foundation in fact. I do, as a Jew, most emphatically deny it, and challenge the gentleman to his proofs. When you consider that 'the Lord's Prayer' is a purely Hebrew composition; that it teaches a belief in and dependence upon the one God, free from all sectarianism, and that it was taught by Christ to his disciples, themselves Jews, you must conclude that the *objector* (not the Jews) had drawn widely upon his fertile imagination.

Very respectfully, SAMUEL H. HENRY."

As I have already intimated, this communication to the Board of Education called forth a rejoinder from J. R. B. in the *Alta* of June 15th, 1869, in which, as in his letter in the *Alta* of Friday last, he asserts that the Lord's Prayer is objectionable to many Jews—to himself, for example. In the *Alta* of the following day I find a very able reply from the pen of Mr. Henry. I am sorry that time will not permit me to quote the document at length. One or two sentences must suffice. He says: "That my opinion is at variance with those of my co-religionists who have given the subject any consideration I deny, and challenge J. R. B. to produce the authority of any of the educated and liberal-minded Jews of San Francisco." And so—"The position I assumed in my communication to the Board of Education I adhere to now. I challenge Jew or Gentile, Catholic or Protestant, Orthodox or Reform, to show me anything in the Lord's Prayer of a sectarian character, or objectionable to the believer in a Supreme Being." Here, then, is Jew against Jew—the one affirming that the Lord's Prayer was objectionable to him and his co-religionists, the other affirming that it was not. Who shall decide between them? Mr. Henry's statements certainly should carry more weight with them than those of his opponent, because he has the manliness and the honesty to give his name to the public, while his opponent writes behind a mask. Who is J. R. B.? We don't know him. We do know who Samuel H. Henry is. He is the son of a Jewish Rabbi. This is the first point in favor of Mr. Henry's opinion. Then J. R. B. was challenged to produce the authority of any liberal minded Jews in San Francisco who agreed with him. This he failed to do—we have a right to presume because he could not. *And this is another point in favor of Mr. Henry.* In the *Alta* of June 18th I find a letter from John Howard Carey, also a Jew, in which he says, "Had your correspondent, (J. R. B.) raised

an outcry on behalf of the Christians against the use of a prayer sectarianly adverse to them, his position would have been less assailable. But as it is, he showed not much acuteness in laying himself open to the shot he received in the second paragraph of Mr. Henry's rejoinder." *Here then we have two Jews against.*

Let us seek for further proof. The week after I delivered my last lecture on the public school, four teachers were at my house, and I asked them individually and collectively, "Have you ever found Jewish children who objected to recite or chant the Lord's Prayer?" And the unanimous response was—"never, never, never." And I believe this would be the testimony of all the teachers in San Francisco. The proofs are thickening in favor of Mr. Henry. Let us seek for further proof. If, as J. R. B. alleges, Mr. Henry is not a representative Jew, he will at least admit that the *Hebrew Observer* is a representative paper. Well, in the *Hebrew Observer* of June 18th, 1869, I find the following editorial: "A member of the Board of School Directors, in a late session of the Board, stated that the Jews object to the use of the prayer known by the name of the Lord's Prayer, with which, since some years, our schools open every morning on session days. The fact that that prayer is used for several years, and that the Jews have not opposed it as a body during these years, would show at once that there is no positive objection on their part as a body. Nor did we ever hear of any complaint having reached the Board from individuals. Again, among the staff of teachers in this city, are from 12 to 15 who are born of Jewish parents and we never heard of any objection on their part, or on the part of their parents, against using the prayer in reference, on opening the sessions daily." I might quote at greater length from the *Hebrew Observer*, but enough for my purpose.

I think I have established beyond a peradventure, by the testimony of four teachers in the public schools; by the published letters of Samuel H. Henry and by the editorials of the *Hebrew Observer*, that the use of the Lord's Prayer in the public schools was not objectionable to the Jews, and that the Director who championed their cause, was indulging in Irish heroics—drawing on a too vivid imagination when he said that it *was*. In a controversy of this kind we want, not assertions, but facts. I have given you facts—testimony oral and written, and now you can draw your own conclusions. Mr. Donovan's zeal in behalf of the Jews, reminds me of an anecdote I have read somewhere regarding a country minister, who had, by mis-

take, taken into the pulpit an old sermon which he had prepared for a particular occasion. Having nothing else ready, he was obliged to go on with the discourse, not suspecting that it contained anything that did not befit the time and the place. He declaimed with great eloquence and power against the vices of the age, and came before he was aware upon the following sentence: "Your sins are the cause of the dreadful epidemic which is at present raging in this neighborhood." An honest justice of the peace, who had been listening with great attention, took the alarm and starting up, loudly interrogated the speaker: "Where sir, where is it?" The minister, a little disconcerted, replied: "I do not know that it is anywhere except in this sermon."

And so we would say of this terrible insult to the Jewish faith in using the Lord's Prayer in the Public Schools; we do not know that it exists anywhere else except in the vivid imagination of Mr. Donovan. The next time he introduces a resolution of similar import, let him acknowledge that he is a mouth-piece for the priests—let him acknowledge that his real design is to administer a slow poison to our Republic through its main artery, the Public School system—let him acknowledge that he and his will never cease agitating till they see their own schools supported by the public moneys, and then, if we can respect him for nothing else, we will at least respect him for honesty. That the Romanists have their greedy eyes on the treasury, does not admit of a doubt, and you know how near they came to the object of your heart's desire. You remember how the last Legislature voted \$25,000 to two Convents in this city; \$15,000, I think, to the Convent on Powell and Greenwich streets, and \$10,000 to the Convent on the same block with my house, on the principle, I suppose, that where there is poison oak there is always an antidote near by. But there was a saving clause in this act of the Legislature to this effect—"that the money should be paid to these Convents out of unappropriated moneys in the treasury." But there was no unappropriated money in the treasury—there never is—and so these Convents did not receive one dollar of their \$25,000. And one of the first act of the present Legislature was to rebuke this public plunder by repealing the appropriation. And I trust that while I remain in California, I shall not hear of the State Legislature again appropriating one dollar for any sectarian purpose whatsoever.

Roman Catholics have become wonderfully friendly to the

cause of education of late years. The Pope exhorts, commands the Bishops in this country to do two things—first, to prevent the children of Roman Catholic parents from attending the Public Schools—and, second, to establish Roman Catholic Schools throughout the land. Why did not the Pope find out that education was necessary before now? Why did he and his predecessors suffer the lower classes of the faithful in Europe, to grow up, and live, and die, as ignorant as mules? It was not because he or they thought education at all necessary for the preservation of good morals; for if they had, they doubtless would have thought of it before the 19th century. I'll tell you why. It is because the Pope finds now that the people will be educated whether he will or not; and he has taken the alarm, and he calls upon his agents to establish schools of their own in which their children will receive an education which is just as good as no education at all. Being anxious to know what sort of education was imparted at the parochial schools of our city, I invested two dollars in Catholic readers, and I will give them to anybody who will carry them away for two bits. I find among other things that the future citizens of this Republic are instructed in these schools on the following truly republican and mind developing subjects: "The Captive Boy—or Ireland's Saint," "Maggie's Rosary;" "The Hail Mary;" "The Lives of the Saints," and the like. And after glancing through these Catholic readers, I laid them aside with this thought—I understand it all now why there are so many hoodlums in San Francisco. The poor children are not fed at all—are not educated at all. They are mentally and morally starved upon the trashy pabulum doled out to them so sparingly at these parochial schools. They are never taught to think; and consequently they grow up, live and die, poor, grovelling earth-worms.*

But I must be done—I fear I have already detained you too long. But I could not well compress what I had to say, into shorter space. I am glad to see that your soul has been stirred, as my own has been—by this insult to our common Lord and Master—the banishing of that dear prayer, "Our Father which art in Heaven," from the schools of the land.

No. boys in Industrial School, February 22d, 1875	156
No. boys having Catholic parents	112
No. " Protestant "	32
No. " Chinese "	10
No. " Jewish "	2
Total	156

But there is another question of greater importance than even the school question, and I feel that I would be falling short of my duty as a minister of Christ, if I did not say a word on it. These schools which we so much prize, like all earthly things, will perish, but you shall live forever. Let me ask, what preparation are you making for the world to come? This world is a training-school for that—Jesus' incarnate wisdom is the teacher. Have you come to the school where Christ himself doth rule? He says to every one of you, "Learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." That is it, my friends—come, whatever your attainments may be, come to Jesus as learners. Sit at his feet, become his disciples. He is the only authoritative teacher. He is the only true prophet. Come, then, unto Jesus to-night, each one of you, with this prayer upon your lips—Lord, at Thy feet a learner I would be; a disciple, a little child. Teach me; fashion me into Thine own beautiful image, for I would transcribe the lineaments of Thy perfect character to myself, that when others see me they may take knowledge of me that I have been with Jesus, and have learned of Him.

SOUL-STIRRING SCENES.

A SERMON BY

REV. F. F. JEWELL,

PASTOR OF HOWARD ST. METHODIST CHURCH, SAN FRANCISCO,

Sunday Evening, February 1-1th, 1873.

"Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.—Acts xvii, 16.

He and his colleagues had been obliged to fly from Thessalonica in the night; the Jews had stirred up such an uproar, created such an intense excitement, that they were in danger of assassination. Their friends, including Jason, had come to their rescue, and had given bail that if they would allow a certain time of respite they would see that they were taken away or that they went away. Accordingly, under the cover of night they left Thessalonica and departed to Berea. Here they began to preach, but the rancour and hatred of the Jews would not allow them to preach there undisturbed, notwithstanding the Bereans, it is said, were more noble than those of Thessalonica, and searched the Scriptures daily to see whether these things were so. The Jews pursued them even to Berea, fifty-seven miles, and there they succeeded again in stirring up such an uproar that the apostle was obliged to retire from Berea. He started alone from this point and proceeded to Athens, as is intimated, by sea, about three days' sail; coasting along, passing scenes of the most thrilling interest; passing Olympus, and

Marathon, and Salamis; finally reaching the port of Athens; passing between the walls which were erected by Themistocles, he entered the intellectual metropolis of the world, the "eye of Greece," as it was called, and Greece the land of scholars, the great center of intellectual life and of literary influence.

The apostle must often in his younger years have cherished a desire to look upon Athens and her monuments and her temples. He had doubtless recognized the fact that here genius had built her loftiest monuments; discoursed in the subtlest of her metaphysics; built her proudest temples; carved her most beautiful statuary; wept in the saddest tragedies; laughed in the wittiest comedies; swept her sweetest music from the strings of the lyre, and wrote her most thrilling and beautiful poetry. And in the schools of Tarsus, where he spent his younger days he must have been brought into contact constantly with the literature of Greece, and cherished fondly the hope that at some time in his history he would be permitted to linger amid her classical bowers. The desire of his heart seems to have been upon the verge of gratification. He entered the city doubtless by intention and plan alone, his colleagues left behind him, he doubtless thinking like this: "Now the opportunity of my whole ministerial lifetime has come; I am going to have a vacation; I am going to recreate a little here in Athens; and while Silas and Timotheus are adjusting matters, and while they are taking the journey to join me, I will feast my eyes and my soul with the scenes, with the beauties, with the monuments of art, which I find in this, the center of the world's civilization." And he walked through the thoroughfares; he went into the forum; he trod the porches; he gazed upon the monuments; he looked upon the towers, and tried to "wait." But Paul was not a very good "waiter," in that sense. He had too much in him to allow himself to remain idle for any length of time amid such scenes. While he tried to wait, while he lingered, while he tarried, he found his heart swelling within him. His spirit was stirred; and even there alone, subject to the criticisms of the cynics and intellectual men of the world, single-handed in that vast teeming population of worshipers of idols, he opened his mouth and began to preach Jesus and the resurrection. He could restrain himself no longer; he *must* preach. He sympathized doubtless with those apostles called before the Sanhedrim, when he was a member of it, probably, who were required to teach and preach no more in the name of

the Lord Jesus, and who said : "We cannot disobey God and obey man ; we have no choice with reference to this matter ; we are obliged to speak ; our feelings are pressing against the gates of utterance ; we are obliged to proclaim the gospel that we have received."

So Paul found himself with the mighty impulse of his heart stirring him, and as he looked upon the city he opened his mouth and began to deliver to them the gospel message.

I. I propose to consider in the few moments afforded me to-night the scenes which stirred the heart of the apostle. The first that is intimated is, the unsatisfied yearnings of the souls of the populace indicated by the discussions, doubtless, as well as by the acts of the Athenians. Now, there is a deep thirst in the minds of all men for the ascertainment of causes. It springs up in our earliest childhood. We have seen the boy sit down and analyze his toy, separate it part from part and look through it, inspect it and survey it in all of its adjustments, trying to see how it was made, what entered into its composition not only, but how its parts were adjusted and put together ? And this principle grows with our growth and strengthens with our strength. It is the "Wherefore ?" ever on the lip of mortals. It carries man upward from the known to the unknown. It is the inspiration that genius develops in invention. It has given us the steam engine and the electric telegraph. It has brought down the lightning from the clouds. It has given unto us a thousand forms of labor-saving machinery. We call it curiosity in common life ; they say it is especially strong with women ; well, it is a compliment if it is so. They call it the spirit of inquiry in metaphysics, and in phrenology they call it causality, I believe—I don't know about that—but it is one and the same thing. It is common ; it is universal ; it springs up in the heart of all men, and it becomes especially strong as the mind of man clambers upward overcoming difficulties.

Now, the mind of the Athenian had been especially engaged on the great problem of creation, that which has occupied the best thought of the world in every age, and that which has developed so many conflicting theories ; because the mind of man, however active and anxious in its inquiry, has ever remained unsatisfied with the theories which it could announce after or as the result of its investigation. Paul doubtless met those in the forum at Athens who repeated to him the theory of Democritus, namely, that all material things once existed in atoms, just like

those little particles of dust which you see when the sun shines through the key-hole of a door ; little atoms, which seem to be traveling in all directions. Democritus said that these little particles always traversed in straight lines and kept at respectful distances from each other, until finally, in the process of time, these atoms began to jostle one another, and they began to mingle and surge and roll and evolve and convolve until finally they took the form in which matter was afterwards found. Paul doubtless heard this theory unfolded.

And then some of the Athenians had the theory which was announced by Thales, a foggy kind of theory, and that is not strange because he had lived on a foggy island, more foggy than San Francisco is, even as foggy as Newfoundland. He saw water all around and vapor everywhere, and it is not strange that he should have announced a theory of fog with reference to creation. So he declared that water was the original condition in which matter was found, and that in this form it was eternal, but that finally all the varied forms of matter, and the forms of life had become developed from this vapor or watery substance.

Another class of Athenians that discussed in the forum had accepted the theory of Anaximander, which was that back of the water which Thales spoke of there was a something which they denominated the Arche, and that this was the origin, water being one of the stages of progress through which this Arche went before it took the present form.

And so they discussed and so they considered.

Paul heard this discussion, and what did he see in connection with it ? He saw merely the philosophic intuitions of man's heart reaching out after its God. He saw that all of their theories were not satisfying to the human mind, as they had not been and are not. I defy the scientists of to-day to settle down upon any theory which they may unfold, or any of these old time theories which they bring forward. Why, some of these theories have been in existence twenty-five hundred years, theories that are announced by modern scientists as being the result of their own deliberation, investigation and thought. They settle down upon them for the time, but they are just as surely destined to be disturbed and to replace these theories with others as they are to continue thinking men. Paul saw this condition of the human mind. He knew that man thirsted for the ascertainment of causes, but when he found, as he thought for the time being, the cause, it did not seem to

satisfy him, any more than you would be satisfied if I should tell you that that pile of stone which we call the "Mint" had been planned by some obtuse Chinese child, and that it had been erected some night during the hours of sleep of this population by some Kanaka who had come off from some vessel which was lying in the harbor. You would say: "It is not so; the cause is not equal to the effect; we do not accept the theory as being true."

And so it was with these Athenians. They had these theories just as we have them now. They had revolved, and thought them over, but ever and anon they would develop and bring forth some new theory. Paul yearned in his heart over them, and he began his great message by saying unto them, "I have come to tell you of a God that created these things; I have come to tell you how all this matter came; I have come to trace all these streams to the fountain; I have come to announce the sublime thought that God made the world and that God created the heavens." "Ah!" but they would answer, "we have an old maxim which says that something cannot come out of nothing." "What do I care for your maxims? It is the truth nevertheless that God created the heavens and the earth and all things that are therein. The Great Author of Being is the founder of this present order of things."

But this was not the worst feature of their unsatisfied yearnings. Man is so constituted that he will have an object of his affection; he will enshrine some deity; his heart will throw out its tendrils to grasp some object it shall adore. This is a powerful impulse in childhood. Why, the child is bound to love its mother, if she is a virago, if she is a Mary Magdalene, if she is unworthy the name of mother. It clings to that one being, that it recognizes as its guardian, as its protector, as its provider. The mind of man seeks ever some object upon which it can fasten itself.

Now, the deepest affection of a man's nature can never be developed only as he finds some object which is supremely worthy. If a man loves unworthily, his love will drag him downward. Every one ought to seek to love upward. I do not know how matches can be made on that principle after all, but it always should be the intention to make them thus. Every one ought to seek some person greater, nobler, more exalted than himself before he bestows his affection. So strong is this sentiment in the human mind, that man will almost always idealize

his object of love as being vastly his superior, and whether he loves a being beneath him or not, he will somehow imagine or feel that that being is above him and worthy of his affection. Man cannot love supremely, however, unless he loves worthily. I know we have these strange exhibitions of that celebrity on the witness-stand about these days in a far-away Eastern city, who declares in favor of the purity of the wife of his bosom, even though she has forsaken him and in his testimony declared to be guilty of the greatest crimes that a person can commit against a companion. It seems a strange contradiction. Man cannot love, he cannot respect, he cannot honor except he feels that there is worthiness in the object of his affection.

Paul saw these men dragged down by their idolatry. A man never goes any higher than his God and this is the difficulty with idolatry; it always carries its worshipers over beyond into the arms of degradation and wretchedness. This is why we proclaim against the enshrinement of gold in a man's heart. It is not because gold is bad; it is not because money is in itself dangerous. Why, you can carry it in your mouth and you can hold it in your grasp, and unless you are guilty, as Judas, it will not burn your hand. The danger lies in making it an object of worship. Let a man begin to have a supreme love of money and the devil comes right up into his wagon and says, "I propose to ride with you;" and as he rides with him, he fans into exercise all the baser passions of the man's nature, and he not only worships gold, but the devil at the same time, and pride is inflamed, and avarice is enkindled, and the man is dragged down and down while he is loving an object which in itself is not especially dangerous.

The same is true of all the things that men enshrine. It is true of fame. A man ought to think well of himself and should rap on the drum of the world's ear until it knows he is in existence. We admit that is praiseworthy and that he ought to try to be remembered at least a little while after his term of being. I don't want to be forgotten in a few hours after my body is laid beneath the soil. We ought to have this feeling. But the difficulty is, when a man enshrines the love of fame and it becomes a passion with him, then he wants to clamber up the heights at the expense of truth, of virtue and of right. He is willing to sell all for fame. He will trample down his fellow-men. He will get upon their shoulders. He will sacrifice humanity, purity, truth and beauty—all that is lovely—to

gratify his insatiable lust for fame. Look at the men who have stretched for the Presidency; some of them, in this land of ours, who have fallen like wrecks upon the strand before they reached the goal of their desire.

The same is true of pleasure. Here we have a difficulty to know how to adjust and settle the plain question of amusement and recreation and the world looks on and says, "Christianity is very exacting. What harm is there in these things that you denounce, that you would prohibit? What harm is there in the theatre? What harm is there in the party of pleasure? What harm can come of indulging in these amusements? Must not the mind of man have some recreation? Ought we not to have some amusement? Must we be bound down to toil and must we be held to the severe duties of a business life without any kind of relaxation?" There is the trouble again. Just as soon as we begin to court worldly pleasure and enshrine it, up climbs our foe into the vehicle with us and proposes to ride and rushes us down, down, through flowery gateways of sensuality; and many a soul that started on the way only with a hope of spending a leisure hour, only with the thought of present amusement and whiling away an hour that is free from toil, lands in the dark realms of degradation and ruin. Here is the peril: that it is not safe to love anything that is unworthy. Paul saw it in these men and brought to them a God, a Father, infinitely worthy of being loved.

But there was a deeper yearning than this. A significant fact that he found in Athens was, with their 30,000 gods enshrined, ever and anon there were altars with this inscription: "To the Unknown God." Philostratus makes mention of the same thing, and in writing the life of his friend he says: "It is safe to speak well of the gods, especially in Athens, where they have altars dedicated, 'To the Unknown God.'" And history explains this by saying that at one time the plague visited Athens, and they got into a dispute as to which of the gods was responsible for this dire calamity which had come upon the people. Finally none of them were willing to charge it upon any of the gods, for fear they would offend them, and so they erected an altar to the "Unknown God," and charged the blame of the plague to him, whatever his name might be. There was, however, another explanation which Paul saw to all this. It was found in the fact that with 30,000 gods, the heart still had room for another, and although they had opened their religious

natures and received 30,000, still there was a great void within that a false god never could fill. Significant truth, with 30,000 gods, and the people given to worship, that there should need to be another god to satisfy the yearnings of the mind of man ! Paul looked upon them and wept, for he saw that the mind of man was too noble, there was something about it too grand to be satisfied with a false god; he could not feed on sticks and stones; he could not satisfy his immortal hunger with any of these, the products of men; he wanted another god and so he erected an altar to a nameless divinity, to an Unknown God, and brought his offerings to a being he could not name and yet that he felt somehow was necessary in order to meet the deep yearnings of his immortal nature.

II. Another thing that stirred the spirit of the apostle within him was when he looked upon the degradation of man. It is wonderful how much men of genius can do without the aid of Christianity. Paul must have been reminded of this when he looked upon those beautiful statues, those splendid temples, when he looked upon the magnificent temple of Minerva, the ruins of which to-day attract perhaps more attention than any other object with travelers in that part of the world. And there stood the Parthenon, one of their most revered sanctuaries, and there was the Museum and all the beautiful temples and monuments which priests had centred there upon the great altars of worship. Paul looked upon this and how he must have thought, "What is not the mind of man capable of?" True, man never attains his highest achievements without the influence and inspiration of Christianity. I do not know, my friend, but you would take issue with me on this point; and yet I think it is true and I challenge you to the investigation. I do not believe that men have ever carved as beautifully as under the inspiration of the Christian religion. I do not believe men have ever written as sublimely as under the sense of the all-pervading Spirit of the Infinite that rested upon them. I will match a Locke against your philosophers; I will match a Milton against your poets; and I will bring to you the sublimest productions in the English language, and show you the author appealing to the God of heaven for the inspiration that he felt to carry him transcendently beyond himself. I claim man cannot attain his highest achievements without the inspiration of Christianity. There is something in man which is capable of going beyond the realms of his senses, and beyond the realm of genius even. Raphael

never painted so beautifully as when he dwelt upon the history of Jesus, and approached the canvass under the lofty inspiration of that life which he wished to reproduce and embalm upon the canvass which he had dedicated to the service and worship of God. I was reminded of this several days ago, when I heard some one speaking of the brightest works of genius which he saw in traveling all through Europe and the Old World. He enumerated the most beautiful specimens, invariably culminating in descriptions of the triumphs of genius as it has been enkindled under the inspiration of Christianity.

I want this thought carried home, young men; have you aspiration? Do you desire to transcend the achievements of the age? Let me say to you that there is a platform higher than genius; it is the platform of inspiration; there is water more sparkling and more elevating than the waters that flow from the wells of human lore. It is the water of life of which, if a man drinks, he shall never thirst. There is within us something which carries us beyond the realm of the senses and, it is remarkable that men do not apprehend this, but consent to its perversion, rather than to its legitimate and proper development. When we come under the realm of revelation people will say, "Oh, you must accept that as being literal," and when we talk about the symbolism of the Word and the imagery of the Scripture and the poetry of the Bible, they say, "Oh well, you are allowing license, and if you make a part of it figurative why not make it all figurative?" And so they would seek to confine us within the bounds of absolute literalism. But if you make the Bible absolutely literal you deprive it of a very large proportion of its worth to the human mind. Man has that within him which under certain influences only can translate and interpret and receive and unfold this precious Word of God. It is said that Tyndall in one of his experiments had a piano placed upon the lower floor of the building where he was lecturing and he was upon the third floor, and he placed a pole or a rod through two floors in connection with the sounding board of the piano. And as the instrument was played upon the lower floor, although the rod vibrated, there was no sound in the room in which the lecturer was, but when they brought a harp and placed it upon the upper end of the rod and then struck the keys of the piano, the harp answered back and discoursed the same music that was played upon the piano on the lower floor. So it is with the mind of man; there is something in the heart

that is capable of taking these things and bringing them out and discoursing the music from them. And I do contend that there is enough in the first chapter of Genesis to feed all the poetry in the mind of man and yet keep him in the realms of truth ; within the realm of absolute philosophy. You can travel in all the flowery lanes of poetry and yet never stop outside of absolute truth.

But the Apostle saw that this sense was perverted. Do you know what the tendency of man generally is? It is not, not to believe enough, but to believe too much. Man's curse is his credulity, and the credulity of skepticism is one of the most remarkable features of this and every other age. It is not that a man does not believe enough, I say, but it is that believing he will accept that which transcends reason. He will exercise his imagination; he will be carried beyond the realm of propriety; he will swallow down whole volumes of ridiculous things while he is pretending he cannot accept that which you teach is the truth. How true that has always been. Look at Mr. Herbert. He said he did not believe a revelation was necessary and so he proposed to write a volume to disprove the revelation of God. He set about his work, and wrote a volume to prove that it was not probable that God would give us a revelation of His will, And as he sat and wrote he kept thinking and meditating upon the probable result of his writing. When the work was completed he said, "I don't know whether I ought to launch this work upon society or not. I think I will consult God about it." And so he goes on to tell us how he knelt before God and said, "Oh Lord God, if I ought to publish this work give me some answer in some way so I may know that it is Thy will." He says he kept praying till there was a voice, so gentle and sweet that it filled him with heavenly comfort, and he rose from his knees and resolved that he would publish the book. He had received a revelation from God, he claimed, authorizing him to publish a work denying the probability that God would ever give a revelation to anybody. And there is where he flatly contradicted himself. Just as though God would not reveal His will to those who had said, "Thus saith the Lord," but would bend down and whisper into the ear of the infidel Herbert permission to publish his infidel sentiments.

Now that is the history of this age. Men are too wise to believe the Bible. "Oh, you don't expect us to believe that fish story, all about a whale swallowing Jonah, and a man

surviving three days and nights in the stomach of a whale; too ridiculous. And do you expect us to believe that the sun would stand still while Joshua pushed the contest there in the valley? You may tell that to marines; we don't propose to believe any such thing; we don't propose to believe any such Bible. It is entirely too much for our credulity. We propose to reject it, simply because we have too much reason, too much sense to swallow it down." And now what do they turn around and do? Why, they simply "strain at a gnat and swallow a camel." Do you know they say there are 30,000 mediums now in the United States? And the great benefit of spiritualism they say is that most of those who have accepted it were formerly skeptical and it harmonizes so much more perfectly with their reason than the Christian religion, for they are "*thinking*" men, you know, and "*thinking*" women. They could not accept the religion of the Bible and this divinely-inspired Word. They tell us that Andrew Jackson Davis, at the age of twenty-five years, after he had been to school five months, as I believe they say, had become so charged with the magnetic fluid that his soul became sublimated, and, I suppose, ran out of the body, became "fluidized," and that it went along and began its survey of the great expanse of creation. I would like you to read one of those wonderful books he has written; I don't think it would harm any of you. He goes on to tell of what he saw. And I want to say that these things are not original with Mr. Denton, who announced them a few months ago in the city of San Francisco as the result of his remarkable vision. They are found in that plethoric library of modern spiritualism, that brings together more literary nonsense than can be found in any other collection of the same number of volumes in any part or in any age of the world. Mr. Davis tells us that he went along and surveyed the planets. Herschel, he said, had not become sufficiently intensified yet to be a fit place for anybody to live on. So he didn't pay much attention to Herschel. He went to Saturn and he saw inhabitants there so sublimated that they were almost transparent. You could almost see right through them; and they were so clairvoyant that they could behold all that was going on in every part of the planet at the same time. They didn't need to travel at all. He went to Mars and he found a remarkable state of things there: individuals that were so constituted that when they thought, the thought would come right out on the surface of their face. They had blue eyes and their countenances would flash the thoughts

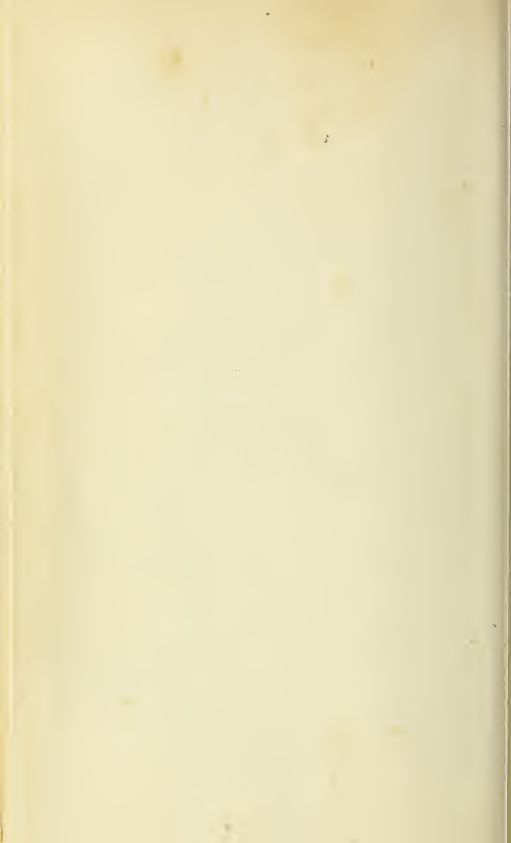
that were in their minds. So they didn't have to talk at all. Wouldn't that be convenient? They went on discoursing simply by their features. This is what these spiritualists believed. Do not smile. These people were so constituted that they could not believe the Bible and yet they accepted all that as being true. Then he went on and visited Jupiter and that was the most remarkable of all, for he found there the persons that more nearly met his idea of perfection. He describes them as being beautifully polished and perfectly rounded, their legs shorter than their arms, and they travelled on all fours. They must be objects of beauty surely. Certainly it does not correspond exactly with our idea of animal perfection and yet this is precisely what he unfolded and precisely what he announced right in the face of the congregation in a hall in San Francisco, by one of his satellites or successors, who came here and entertained an American audience that could not believe the Bible; people who were most of them so "*constituted*" that they could not swallow the Bible and that could sit there and just take in that nonsense which he gave them as a revelation he had received.

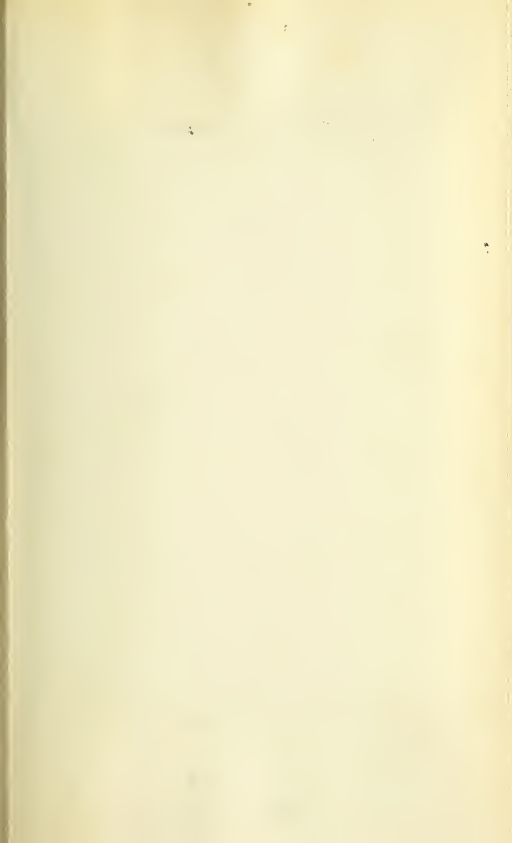
Then there is Mr. Warren, the remarkable medium that was operating a short time since in Tammany Hall, New York. I don't know but he has been in San Francisco; if not he will come here soon, if he hears what a paradise for humbugs this is. Some one approached Mr. Warren and said to him, "Why, how did you become satisfied with reference to this matter?" He said, "Well, I witnessed the manifestations of Spiritualism until I became satisfied it was all a humbug, and I got to know how it was, and I thought I could explain it, and I went out lecturing against it." It appears that these lectures exposing Spiritualism did not pay very well, for the people, you know, had rather pay the money to be humbugged than to hear the truth. He lectured for a time, and the editor of a paper, a man well known in that vicinity, approached him one day and found him keeping a fish stall. He said to him, "Warren, why you are a fool to spend your time in opposing Spiritualism. You know the workings of it so well, why in the world don't you go at it and lecture in its interest, and go through with these manipulations? Become an operator; you are a *powerful medium*; tell the people, and they will believe all you say, and you will get a living." Mr. Warren says to-day that he has \$70,000 in the bank that he has accumulated from what was given him by fools who have believed

all he said when he told them a lie, and wouldn't believe anything he said when he told them the truth.

That is precisely the history of this movement. It is so strange that people are determined to swallow these ridiculous things simply because they find a something within their hearts that carries them beyond themselves. How fresh in our minds is the instance of Katie King, a spirit of two hundred years ago! She said she was living two hundred years ago on the earth. Remarkable, she has such a modern name, but she has it nevertheless, and she, in connection with the Holmes' family you know, appeared *before a thinking audience*. They had to put out the lights almost entirely. She appeared as a materialized spirit, so tangible, so real, so physical was she, that they could even take hold of her hands, yes, and she would be kissed and so some of them, of course, willing to kiss a spirit, thinking there was no harm in that, discovered that the spirit had a little smell of onions in its breath. And they watched, and followed her to the restaurant, and found her eating just like any other human being. They began to ply her with questions, and she confessed that it was all a humbug; and Robert Dale Owen said that that was the end, with him, of spiritualism. And yet within three days the report comes that Robert Dale Owen is found in the very same manipulations, and Katie King has become again an operating medium, a materialized spirit in the interest of this modern humbuggery.

Now, it is very strange if spiritualism amounts to so much, that it cannot be utilized, as one of our local papers said: It is remarkable that they should be so terribly selfish. If Mr. Denton can tell precisely what is going on in the planet Mars, why don't he tell us of the vessels on the seas, that we begin to get anxious about, and why don't he tell us about the lost vessels? Why don't some spirits tell us about Sir John Franklin? Why not tell us about some of these lost ones that have been wandering abroad, over whom humanity has yearned so anxiously? Why not? They are perfectly close-mouthed when they come to anything that we desire very much to know, but when they come to things we don't care to know about, and of which they know nothing, then they are very talkative and unfold wondrous volumes. Perhaps I have dwelt sufficiently long on this point. It is enough to make the heart of man bleed. It is enough to stir the soul of man within him, smile as you will, to think that thousands of men and women who







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THE SCIENTIFIC CHARACTER OF TRUE RELIGION.

A SERMON BY

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"Verily, verily, I say unto thee, we speak that we do know and testify that we have seen."—John iii, 11.

These words stand connected with the history of the memorable night-interview of Jesus with one of the Jewish Sanhedrim. The teaching of this wonderful discourse might well employ our thoughts for many hours or days, but for the present occasion I select the simple topic of the scientific character of true religion. This is evidently the assertion of the text, "We speak that we do know, and testify that we have seen."

Nicodemus acknowledges the divine authority of Christ as a teacher, saying "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him." Jesus proceeded at once, therefore, to announce the great central truth of Christianity, viz: the necessity of personal regeneration. When the Jewish ruler was disposed to argue against the possibility of such a state, the Saviour at once closed all argument by an appeal to actual fact—"we testify that we have seen." Real Christianity is altogether a question of fact, and not of philosophy or of argument. It is also a matter of experience, and in this respect has a truly scientific foundation.

aside. For instance, the science of Geology, or rather the philosophy of the science, has changed its fundamental theories several times within a hundred years. It was at first thought that all the rocky strata of the earth were deposited from water; then geologic speculation considered that fire had the largest agency in the earth's formation; and great was the argument between the Plutonists and the Neptunists, as they were called. The discoveries of fossil remains by Cuvier and others compelled a compromise between these theories, and it was agreed to consider the stratified rocks as sedimentary, and the unstratified as volcanic. Beautiful descriptions of the relative ages of the earth were founded on this view, but the recent discovery of a fossil in Canada has necessitated a readjustment of this theory to meet the case, while the doctrine of the elevation of the mountains has been supplemented by the equally probable theory of the subsidence of the valleys. So it has been with the theories pertaining to the science of Optics. Sir Isaac Newton and others explained the phenomena of light by the theory of particles in direct motion, while Young and Fresnel argued for particles in vibration. Mr. Tyndall's brilliant lectures in our eastern cities were commentaries on the theory of Thomas Young in opposition to that of Newton.

Many of these speculations of philosophy are very beautiful and may be true, but they have not been proved. The facts of science may be accounted for more readily by them, and so they are accepted as matters of philosophic faith, until the facts compel a change of opinion. But whether the theory remains or not, the facts remain. It is one thing to know a fact, and quite another to give a philosophic reason for it. The philosophic theory may be very useful, as tending to a spirit of investigation and research, but it must not be confounded with science.

Science is purely experimental. It may relate to this world or to other worlds; to time or eternity; to matter or mind; but in respect to everything in its domain its subjects may truly say, "We speak that we do know and testify that we have seen." Philosophy has no such certainty. It varies with the tendencies and temperament of the mind itself, and must always be adjusted to the ever-widening sphere of knowledge. As philosophy is related to science, so theology is to religion.

I have said that experimental knowledge, or science, is attain-

able only by our consciousness, but consciousness is influenced by sensation and intuition, and, I will add, revelation. We have as strong an evidence for our intuitions as for our sensations. We are as conscious that two and two make four, and not five, as that we hear or see or feel. Our personal existence, our possession of the principle of causality, and our moral intuitions are just as real truths as any object in the world about us. By the term religion, I mean the conscious knowledge of spiritual things, and particularly that which refers to our moral state and relation to a Supreme Being. Of this knowledge the Bible is the text book, and creeds are but formularies, while religion itself is experimental. True science is always based on faith, and grows by means of faith. By faith I mean confidence in something which is unseen but which is confided in as real and true. Sceptics find fault with the Bible for requiring faith as a condition of religious experience, but this is in perfect accordance with the philosophy of the human mind. The most fundamental axioms of science are taken on trust—we call them self-evident only because of the completeness of our faith in them. It would be hard to prove in human language that two and two make four, or that equals added to equals always result in equals, but he would have a strange mind who could doubt such propositions. Yet without faith in such axioms science would be impossible. Science also trusts fully in what are called forces—invisible, intangible agencies which influence material things. Then the majority of scientific truths are accepted by faith in the testimony of other persons; very few are verified by personal experiment.

Now if faith leads to scientific knowledge of things material, why may it not lead to knowledge of things spiritual? Why should any one forbid the human mind to seek knowledge in any direction, especially knowledge which relates to our most permanent interests; our most valuable possessions? Is the scientific knowledge which leads to material comforts more valuable than the knowledge which produces cheerfulness of mind and ease of conscience? If faith in the reality of phenomena and the stability of law beckons man onward to the discovery of new truths relating to this world; why may not faith in the unseen realm of thought and mind beckon us on to truths still more valuable? He who says it is impossible, or ridicules those

who profess to have found such truth, shows the same scepticism which hindered science in the dark ages ; the same spirit of bigotry which exercised in other directions sent Galileo to the Inquisition, refused to accept Harvey's discovery of the circulation of the blood, and repudiated vaccination. The Duke of Argyle has well said that "men who denounce any particular field of thought are always to be suspected. The presumption is that valuable things which these men do not like are to be found there." It is amazing to see with what haughty contempt the self-constituted priests of science sneer at everything which lies outside the sphere of their own investigations, or which implies a philosophy different from their own. Such prejudice and pride result from scepticism, not from science.

All experimental truth is scientific, and personal religion is experimental. The Bible teaches, "Except a man be born again he cannot see the kingdom of God," and this is altogether an experimental matter. Critics say it should be translated "born from above," but it matters little, since the meaning is quite plain. It refers to a change in a man's inner life and feelings from the realization of higher and more spiritual influences than those which relate to the world of sense. It is the introduction of a man into a higher life than that which pertains to the world of sense ; a life more noble, more spiritual and more enduring ; a life as real as the life given at our natural birth ; a life "from above ;" a new birth of the Spirit ; a conscious fellowship with the divine, the good, the beautiful, and the true. Such an experience is real. Is not a change in affection, in motive, in desire, as evident as any chemical or physical change ? Is not one as scientific as the other ?

The chemist or the naturalist becomes aware of the force of nature and the changes they produce, only by the conscious operation of his own mind, and by the same consciousness he is aware of his own mental powers and operations, and the influence of thought and motive upon his feelings and character. You may say that he sees the results of experiments in the scientific laboratory. But what sees ? Not the eye, but the mind. The eye is but an instrument, and seeing but a faculty or consciousness of the mind. The vibratile particles of light reach the eye and are bent in various directions so as to concentrate them on the free ends of a set of nervous rods in the retina, anala-

gous to the keys of a piano, and these transmit the various impressions to the conscious mind. It matters not how long the chain of material atoms may be, there must be a mind at one end of the chain and an object at the other in order to produce a sensation or a feeling, and we have equal proof of the existence of the mind and of the object. It is just as scientific to obtain knowledge, a consciousness of truth through more simple instruments, or without instruments at all, by a direct impulse on the mind, as it is by means of so complicate an apparatus as the eye.

The truth is, that religion is the most perfect science known to man. The text books of other sciences are confessedly immature, and relate only to a few elementary principles deduced from observation and experiment. So far as they are based on experiment they may be tested and verified by one who has industry, and leisure, and skill, and material appliances, but so far as they are theoretical, they are subject to revision and change. The text-book of religion—the Holy Scriptures—exhibits the needs of the soul, and the means to supply those needs. As “no man knows the things of a man but the spirit of a man,” so no one can “know the things of God but the Spirit of God,” and he to whom the Spirit of God reveals them, so that if the “things of God” were first taught in the Bible, they must have been inspired by God’s Spirit.

It would be too long to enter now upon the proofs of Biblical inspiration in a systematic way, but the experimental verification of the teaching of Scripture is proof enough for Christian men. A true text book of science is one whose statements can be proved by experiment, and judged by this rule the Bible is the most perfect and most scientific text book in the world.

Suppose you had fallen heir to a beautiful and complicate piece of machinery, as a steam engine, of whose parts and purposes you were entirely ignorant. By dint of careful observation you might become acquainted with its delicate mechanism, and the intimate relation of its wheels and axles, and levers and pulleys, and be able to describe it or make beautiful drawings of it; but a book falls into your hands which plainly refers to your machine, professing to be published by its maker, and speaks of powers and actions connected with it, of which you had never dreamed, and of derangements which you had very

plainly marked but could not rectify. It gives you, however, plain directions to rectify these derangements, and instructs you how to proceed, and tells you the consequences of a want of care and attention. Suppose you proceed according to directions; you readjust the bands and pulleys; you fill the boiler; you light the fire—the result is according to the account of your book. You have tested it and found it true. Now suppose that while you are attending to the action of your machine, a neighbor approaches and begins to croak about your book, and tells you it is all a mass of speculation and fable—that it could not have come from the maker of your machine, for it is not scientific—indeed, he tells you, your machine never had a maker, it grew out of a more simple machine, and this from one more simple, and the first machine grew out of a rock. What would you think of such a story as that? Would you think your neighbor very scientific? You might know him to be a good watchmaker or mill-wright, but you would think that he was either very ignorant, or very crazy, about steam engines.

Is not the parallel applicable to this wonderful being of ours, with its capabilities, and motives, and complications, and derangements? Where can we find such an accurate description, such plain directions, such consistent teaching, as in the Bible? The best of all is that with ordinary industry and care, with no special skill but that which results from honest endeavor, we may all test it for ourselves.

The principal opposition of sceptical philosophy is directed against prayer, which is the scriptural condition of personal experiment in religion. This condition is often greatly misunderstood, and absurdly caricatured. The Bible represents prayer as a lifting up of the soul to God. Of course, it implies confidence in God and submission to his will, for “he that cometh to God must believe that God is, and that he is a rewarder of them that diligently seek him,” and “this is the confidence which we have in him, that if we ask anything according to his will, he heareth us.” Prayer is of the heart, not of the lips, it is a spiritual, not a formal thing. It is an elevation of the soul from a consciousness of the Divine presence; a spiritual atmosphere, in which the spirit of man sees spiritual truth and partakes of spiritual influences. Just so far as the temporal subserves the spiritual, every praying spirit is inspired to seek for temporal

benefits. We know not how to frame our petitions ourselves or to ask anything as we ought, but the "spirit itself maketh intercession for us," although "with groanings which cannot be uttered." The paltry tests of prayer which set up the will of the creature as a standard, bear on their face the marks of ignorance and presumption. We are warranted to pray for daily bread and for other temporal blessings, provided we pray in humble submission to the Divine will. Any other sort of petition violates the nature of prayer. Prayer is communion of the soul with its Maker, and brings the soul to act and think and feel in accordance with the nature of the Divine mind. All the petitions of a truly praying soul are answered, either for temporal or spiritual things, in the way most consistent with the highest good of such a soul, or which most promotes the divine honor. The specific thing desired by one who prays may not be granted, but the prayer is not therefore unanswered, since true prayer always implies submission to God's will. The sense of need which prompts us to pray will be supplied, although it may not be in accordance with the plan of finite wisdom. St. Paul asked the Lord to remove "the thorn in the flesh," and reiterated his petition. God answered his prayer, but not in the way he expected. The answer was, "My grace shall be sufficient for thee."

All the objections which sceptics make against prayer, will hold against labor also, which shows the unscientific folly of such objections. No true philosopher expects results without complying with conditions. A man may indulge in romantic dreams about the laws of nature, and their harmony and relations, all tending to the preservation of the universe, and the supply of our necessities, but somebody must dig the ground, and plant, and reap, or our philosopher must starve. There must even be a personal appropriation and personal labor to avoid such a result. If the God of the Bible is the author of Nature it is to be presumed that a similar principle pervades the spiritual life. We are co-workers with God and must put his power to the test of experience by using the instrumentalities God has given. If he that will not work shall not eat, so he that will not pray shall not come into that life to which prayer is essential.

The prayer of the soul, offered up in humility and penitence, and with confiding trust in the mediation of Jesus, will assuredly

bring us into conscious communion with the Divine nature, and enable us to realize those spiritual influences which save men from sin, and elevate him above ignoble desires, and transform his affections, and comfort him in affliction, and fill him with transports of joy when all that pertains to the material world is taken away. The answer to true prayer is just as certain, and the true test of prayer just as reliable, as any tests which can be made in the chemist's laboratory, or any experiment in natural science.

There is an infallibility in the church ; a scientific infallibility. It is not in the Pope, nor in any council, nor any hierarchy, but it exists in each living member of Christ's mystical body who has been "born from above." His experience is not deceptive, nor imaginary. He knows by a blessed consciousness that he is of God, and has been saved from his sins. "We speak that we do know, and testify that we have seen." The power and excellence of this knowledge of a divine life "from above" has been proved in many a scene of temptation and trial, and on many a bed of sickness, as well as in the quieter walks of daily life.

"The things unknown to feeble sense,
Unseen by reason's glimmering ray,
With strong commanding evidence,
Their heavenly origin display.
Faith lends its realizing light ;
The clouds disperse, the shadows fly ;
Th' Invisible appears in sight,
And God is seen by mortal eye."

This sense of positive experimental knowledge is the Christian's surest safeguard. No scepticism can prevail against knowledge. Notions based on theories will fluctuate with every theoretical change, but a knowledge based on experience can never be shaken. He that builds on theories builds on a sandy foundation, but experience is a solid rock.

Of all the blessings for which I have cause of gratitude to God, I esteem the experimental knowledge of religion to be the greatest. I found this knowledge early in life, and the vicissitudes of years have tested it in a variety of ways. My careful testimony, made with all the deliberation I can use, is that it is the most positive and reliable knowledge I possess. I have had some little experience in matters of science, but I declare to

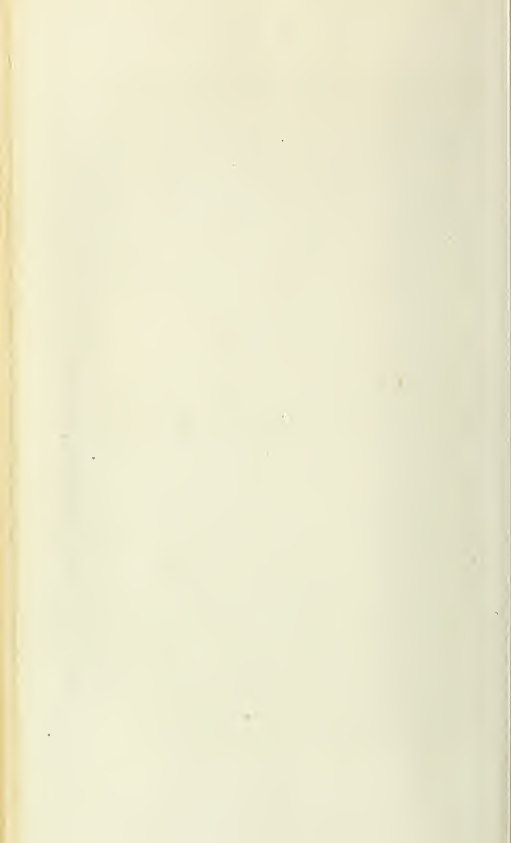
you, that the certainty with which I have witnessed physical phenomena, and the results of physical experiment, is inferior to the certainty with which I have realized divine and spiritual truth when my spirit has soared to the heights of true prayer and devotion ; and the joy of such realization is as far superior to the joy of scientific research and knowledge as the soul is superior to the body, and as heaven is higher than the earth. The best wish I can form for those who listen to me, is that they may always be able to realize spiritual things with the same certainty as I have been permitted sometimes to attain through the mercy and grace of God, as manifested in the atonement of our Lord Jesus Christ. I say this in no boasting spirit, for I am sensible of great unworthiness, but that I may add my testimony to that of multitudes of my fellow Christians who can say :

“ What we have felt and seen
With confidence we tell ;
And publish to the sons of men
The signs infallible.”

Anything less than certainty of spiritual good would not satisfy the craving of a mind full of expanding powers and destined for immortality. How meagre and tantalizing it would be to believe that the Almighty Father of our spirits has made a certain provision for the wants of our lower natures, but has left the most important and most interesting of all things in doubt and uncertainty. Such is not the experience of praying souls. The Psalmist declares “ Verily, God hath heard me.” “ Many there be which say of my soul : there is no help for him in God ; but thou, O Lord, art a shield for me, my glory, and the lifter up of my head. “ I sought the Lord, and he heard me, and delivered me from all my fears.” “ I waited patiently for the Lord, and he inclined unto me, and heard my cry ; He brought me up, also, out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God. Many shall see it, and fear, and shall trust in the Lord.”

The experience of the Psalmist is the experience of multitudes in every land. The all-loving Father has not left his children without a consciousness of His presence. We may feel the pressure of the Divine hand, and hear the whispers of Divine counsels, and know the certitude of a spiritual life. When the husks

of wordly vanity fail to satisfy the hunger of the soul ; when cares multiply ; when sorrow bends the spirit ; when friends are false, or die ; or when we are sick of the isolation, which, sooner or later comes to all sensitive minds, then, like the Star of Bethlehem, the certainty of a Divine refuge and of Divine help is the only thing which can give us peace. May we learn this lesson now ! May we test, experimentally, the Divine faithfulness, and find, when heart and flesh fail, that God is the strength of our heart and our portion forever !



THE FAITH FACULTY UNIVERSAL.

A SERMON BY

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"Now faith is the substance of things hoped for, the evidence of things not seen."—Hebrews xi, 1.

There are two opposite points of rest, between which the human mind in its search after truth is perpetually swinging with vibratory motion. These two contrasted extremes we may call by their philosophic names, Positivism and Transcendentalism. The one is the system that draws its conclusions from the outward world—the world of sense and experience. The other builds its creed from what is found within, in the inner world of consciousness and of ideas.

Ours is a material, a scientific age. It is studying with great enthusiasm the facts and laws of Nature. Its drift therefore is to the former of the two philosophies. It demands a physical verification for everything it is called upon to believe.

This tendency is especially manifest in religious inquiry. It controls the attitude of our scientists in reference to the doctrines of revealed religion, and it is sifted all through the popular mind and heart. Men want to see, feel, handle, verify by the senses, reduce to the working of known natural forces whatever they are to receive as truth concerning God and the whole of his kingdom.

Faith is disallowed as evidence. There is no logic in it, no demonstration. It is all moonshine. It is airy imagination. By its own definition it goes beyond the domain of the senses. It proves nothing. It builds its visionary theories like castles in the air. The masonry is such stuff as dreams are made of. Science, therefore, will none of it; for science deals with the

known, the positive ; and the realistic philosophy of the day, proceeding only by experiment and sensible tests, rejects it as mere theorizing, unsubstantial as shadows.

Now I think it can be shown that the faith-faculty is universal in its exercise ; that in every department of life and nature we build upon it and rest upon it ; that we accredit and accept its conclusions in a thousand practical questions of our daily living and working ; that the very men who make light of it as an authority in religious truth are guided and governed by it in every stroke of their common toiling ; and that philosophy and science itself make as free and bold use of it as the most devout and spiritual Christian. Herbert Spencer draws as largely upon it in his way as did ever Abraham and Noah in theirs. Darwin owes as much to it as the author of the Pentateuch. Professor Tyndall falls into this weakness, if it be a weakness, as irretrievably as any humble believer in "the physical value of prayer." And every man that plows or sows, or sails a ship, or projects a journey, or accepts the records of history, or reads without question a daily newspaper that brings him tidings from the ends of the earth exercises a faith in things he has not seen, and cannot verify by the senses, quite as credulously as one that believes that God is and that He is "a rewarder of them that diligently seek Him."

Faith is the mind's reasonable belief in the unseen. It goes out into a realm beyond the exploration of the senses. It embraces truths not verified by actual experience or by physical evidence ; truths concerning which such verification may be impossible. It is not contrary to reason. It never controverts known facts or laws. It does not hold that a thing is and is not at the same time ; or that the half of a thing is equal to the whole. It may transcend reason, though not without a warrant from reason, but it does not contradict reason. It does not make real, things inconceivable ; though it may, things incomprehensible. It rests upon verities, though these verities are not by their nature subject to physical tests. God is true. Why should He not be ? His word cannot fail, and it is reasonable to believe it. Consciousness is true, and asks no verification of what it knows. Intuition is true. Conscience is true. And what these teach, or any of them, faith, though it have not seen, or otherwise verified, believes.

But this is no strange thing, no novel and audacious venture of the mind, not an experience peculiar to the religious life. The sphere of absolute sensible knowledge, knowledge derived

from the testimony of the senses, resting upon actual personal experiment, is with all men very narrow, while the sphere of influential practical belief is very wide.

This statement of the universality of Faith, and men's confidence in its testimony, I proceed now to expand and illustrate. And as the philosophic and scientific mind is most strenuous in its demand for solid evidence, I enter first the field where this mind expatiates.

1. "Through faith," writes the apostle, "we understand the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." "No, this won't do at all," exclaims the objector. "How do you know? Where is your proof? Show us the scientific process by which traveling from the known to the unknown you reach this conclusion. We don't want conjecture, or fable, or myth, or superstitious genealogies, or 'credulous prattle;' we want scientific verification. The origin of the worlds, the origin of this our own world, is too large a problem to be disposed of in this wholesale and unreasoning way, by simply referring it to a creative fiat. How do you know that there was such a Creator? Were you there? Have you seen Him? Are you familiar with the process of making worlds, so that you can say that they sprang into being out of nothing at a word? This faith-evidence is a very easy way of settling questions; but as evidence, a foundation for rational belief, it is too thin and vapory for a scholarly inquirer."

Well, then, let science give her answer; let the scholarly inquirers tell us the mystery of the world's beginning. What do they say? They say we deal with physical evidence. "We find matter existing under definite laws. These laws we have verified and codified. They have wrought through almost immeasurable periods of time in the production of the beauty and order which the earth now wears. We trace back their working by the monuments, the visible records which they themselves have left, through vast ages to darkness and chaos." Yes, I believe in this record too; but the origin of things is the question. Tell me when these laws began to work. What did they find to work upon? Within what silent repository were they hidden till they sprang forth into this productive energy? "Why, they resided in matter itself; and matter in its primordial elements must always have been." "Primordial elements" is good. But this original, self-existent elementary condition of matter, the reservoir of constructive law, what was it?

“What was it? It was a kind of *nebulae*, or star dust, a diffused nebulous cloud, a shadowy, formless material out of which by its own indwelling laws all that we behold, this completed Kosmos was yet by regular process to be developed.” How do you know? Were you there? It requires faith to believe in a self-existent, intelligent Creator, by whose energetic word matter had its beginning, and whose will was the law of progression and development. And faith is not evidence; it cannot be admitted as a witness! What does it require to believe in the starry *nebulae*, uncreated and self-existent, to lodge in it a soul of law inoperative and asleep for half an eternity, and then to invest it when, causeless, it awakes from this profound slumber, with such magnificence of scope and design? If this is not a faith that transcends the other, with infinitely harder conditions, a faith that embraces the idea of self-existence not for mind, but for dull, inert material elements; a faith that sees no difficulty in this long idle sleep of law, its sudden awakening, and its splendid and orderly results—tell me what it is. Faith is no evidence for a self-existent, intelligent Creator! But we may confidently rest upon it as evidence for this uncreated, elementary star-dust, with its mysterious endowment of wonder-working laws! Verily the faith faculty does grand service in the final pronouncements of science; the whole superstructure is reared upon this disallowed foundation, and “the stone which the builders rejected, the same is become the head of the corner.”

Again: Science resolves all the processes of nature into what she calls the correlation of forces. This is one of her latest and most triumphant disclosures. Heat produces motion and motion produces heat, and in the round of these constant interactions we have as products all the forms of matter and the secret mechanism of the natural world. Well, how did the interchange begin? What started the round? Was motion first, and how was it caused without heat? Was heat first, and how was it caused without motion? What was the origin of these forces, or of either of them? Are they inherent in uncreated matter? and if so why were they not eternally at work, instead of issuing their products so late? and if they were, the puzzle is still by what impulse the energy of either was started into action.

But how do we come to inquire after competent forces? Because it is a law of the mind that every effect must have had its adequate cause. And searching for the origin of force in the realm of consciousness and experience, the original impulse that started every train within the sphere of human working, we come back always to a force that is mental, a causal volition of

intelligence. Hence we conclude that the primal origin of force in nature, that which launched the round of her correlated working energies, was a volition of some adequate intelligent will. But this supreme step is a step of faith, protests materialism. Faith is not evidence. It is theory without verification, than which science rejects nothing more sternly.

Then let the objector start his "forces" from some original fountain of energy. What is it, and where does he find it? Is it chambered from the beginning in matter itself? That, then, is its home, its hiding place? But having found its residence, we have not yet accounted for its practical going forth. What moves it? The eternal law of its own being, without consciousness, will, or intelligence? This is a step not of evidence but of faith. It is a larger faith than mine. It vaults over obstacles more insurmountable. It is theory without verification; it is amazing credulity.

The same style of remark will apply to the Darwinian theory of evolution and development. Given the original particles, vesicles and their laws, for these must be given, and given by faith, to construct all the forms of nature, even to the life of mind—this is the problem. And the process moves, out of the same atoms, by the same law, and in one straight-forward line of working, the unconscious, unintelligent and self-directed energy gives us now the ether of light, and now the solid land, and now the growing plant, with its sap-veins and leaves and buds and fruit, and now the living animal, with bones and sinews and nerves and lungs and heart, with fins for the water and wings for the air, and webbed feet and clinging claws and broad hoofs for the desert sands, and now the faculties of mind, reason, memory, imagination, and now the royalty of the will, and now the moral sentiments of reverence, love and hope, and loyalty to right. Is there anything here like theory without verification—any large, victorious credulity? Ah, the verification is that Nature always by some tribute of hers mingles her ministry with all these forms of being. And as these forms partake of Nature's ministry it is proved that they are the same in substance, and therefore her products. Wonderful logic! The conditions of being resolved into identity of essence, and this into the relation of parentage and offspring! And nowhere in the vast laboratory of Nature, in all her mute records of the toiling ages, one instance of the transitional process interrupted and incomplete for us to gaze upon! If it be an over bold assumption of faith that God said: "Let there be light!" "Let the dry land appear," "Let the earth bring forth grass," and

prayer or keep a promise or fulfill a threatening; in such matters you must have physical evidence, scientific verification; but you lay out the sum total of your year's capital of toil upon nothing but your simple faith in the regularity and constancy of Nature.

6. And as it is with you in these material operations, it is also in the realm of ideas. You confide in the reality of ideas, their power to convince the mind, to move the heart, to persuade the will, their unchanging character and quality; yet the force is spiritual, the field is spiritual, the effects are spiritual; physical evidence does not apply, the senses make no observation or report, you are quite beyond the confines of the material and yet you walk as confidently as amid things visible and palpable. You construct an argument through your faith in ideas, you make an appeal to friendship, you urge an obligation upon conscience, you build a system of medical practice, you initiate a reform movement, you send your children to the Sabbath-school, you write a book, you advertise your stock in trade, you acquire and announce your profession; and in every such demonstration, the pillar of your confidence and your hope is your faith in things invisible, a faith without verification in each instance until the issue witness for itself.

I need not carry this line of illustration further. The only point to which I have spoken, the single thought which I wish to impress is this: that when men, learned or unlearned, object to the exercise of faith in the field of religious inquiry, and disallow it as evidence of religious truth, it may be replied that in every other department of life, in the fields of science and of literature and of practical labor, they use it without scruple, and rest upon it in their most confident theories and their boldest ventures.

Faith cannot be outlawed from earth, any more than hope. It cannot be rooted out of the soul. We are made to believe though we do not see. It is reasonable to believe where we have not seen. It is one of the grand prerogatives of an intelligent spirit. It is the power by which we reach beyond the near and narrow confines of the sensible. It is a winged faculty and spreads its pinions for flights the senses cannot follow. Without it men would be fettered captives within a round of knowledge which only their feet could traverse. They could go the length of their tether and no further. The Scripture announces a lofty endorsement and a kingly privilege when it passes this eulogy on Faith, "Thomas, because thou hast seen thou hast believed; blessed are they that have not seen and yet have believed."





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SAN FRANCISCO

Rev. E. PAYSON HAMMOND.

CONVERSION OF SINNERS.

A SERMON BY

REV. E. PAYSON HAMMOND,

PREACHED AT THE TABERNACLE IN OAKLAND,

Sunday Evening, May 9th, 1875.

[PHONOGRAPHICALLY REPORTED BY C. F. WHITTON.]

"He which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."—James i, 20.

Every sinner has a multitude of sins upon him. The only way by which they can be hidden is through his conversion to God.

I have been praying God to-night that my heart might be tender while we discuss the subject before us. During the war, I was sitting in the Marlborough Hotel in Boston. I picked up the *Boston Traveller* and I read these words: "Scott, the sentinel, was found sleeping on his post last Wednesday night, has been court-martialed and sentenced to be shot next Friday." Before I knew it, I found the tears dropping from my eyes upon the paper. Why? I said, "Ah, if God had dealt with me, a sentinel on the walls of Zion, as those officers have dealt with that poor, sleepy sentinel, where should I have been?" And I said, "Oh, God, forgive me. I have often fallen asleep as a watchman

on the walls of Zion. Help me to cry aloud and tell sinners their danger." I say it is my prayer to-night that God will give me great tenderness, great compassion for souls; and though I may speak words that shall at times seem to the ears of some to be, shall I say harsh? they may, by the Holy Spirit, be made words of love, tenderness and compassion.

There are four great truths wrapped up in this verse of God's Word: the first thought suggested is this—the Christian has something to do with the conversion of the sinner; secondly, the sinner is in the wrong way; thirdly, this way leads to death; fourthly, the sinner may be converted.

I wish by way of introduction to clear away difficulties which I am sure are in the minds of some in regard to this matter of conversion. There are four classes of Scripture, represented by four passages to which I will call your attention, which seem to clash with each other; but, my friends, there are no contradictions in God's Word; all truth is consistent with itself. In the first place, in this passage and in Daniel we are taught that the Christian has something to do with the conversion of the sinner: to state it more boldly, that Christians convert sinners. In the third verse of the twelfth chapter of Daniel we read: "They that turn many to righteousness shall shine as the stars forever and ever." These two passages of Scripture tell us in plain language that Christians convert sinners; but in Ezekiel xxxiii, 11, we are told that sinners convert themselves; in other words, they are called upon to convert themselves. To convert, you know, is to turn about. God the Father calls upon sinners as free moral agents, "Turn ye, turn ye, from your evil ways, for why will ye die?" "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." There, you see, God plainly states that sinners have the power to convert themselves. In John vi, 44, we are told, as we are in many other places, that God converts sinners. Jesus, in that verse, says: "No man can come to me except the Father which hath sent me draw him"—turn him. The sinner is going the wrong way, and he will continue to go the wrong way unless God turn him.

Now, some of you say, "I am glad to hear you bring out these contradictions in God's Word; I have found plenty of them. What kind of a Bible is that? What kind of 'truth,' as you call it, is that? Here you tell me in one breath that God

converts sinners ; in another breath you tell me that sinners turn themselves ; and in another breath you tell me that Christians convert sinners." Yes, and I go a step further, and I tell you if you look at the seventh verse of the nineteenth Psalm, you will see that the Truth converts sinners. "The law of the Lord is perfect, converting the soul."

Now, I state this important fact : there are three agents and one instrument in conversion. I hear Christians saying, "Oh God, use us as humble instruments in Thy hands." I say that is unscriptural. "Use us as humble agents in Thy hands ;" that is scriptural. There are three agents and one instrument in the conversion of a sinner. God is the great agent ; the sinner is an agent ; the Christian is an agent ; the Truth is an instrument. An agent, you know, is an active, intelligent being ; an instrument is an impassive thing. Now you say, "How are you going to reconcile that ?" A very simple illustration will put this matter right.

I walked up the Righi, in Switzerland, one warm afternoon, nine miles with a knapsack on my back, when I was a student years ago. I went there as some three or four hundred do every day, to see the sun rise over the Bernese Alps—a sight worth going a thousand miles to witness. I shall never forget it. We were told that we must rise at the first sound of the Alpine horn. It seemed to me it was about midnight when I heard that horn ; it was not a very agreeable sound either, and I looked out of the window ; it was as dark as a pocket. "Oh," I said, "that is not the Alpine horn we have heard about ; somebody is fooling us." I lay down again, but in a few minutes I heard people rushing by the door. I stepped out, looked again, and I found everybody going up a little hill just back of the hotel, and I followed them. It was perfectly dark, but I found people in the darkness gazing away off in that direction [pointing], and I turned my gaze in that direction and I saw a great rose diamond ; everything else was dark. There was that great diamond glittering, glistening, sparkling. The sun was shining on that virgin mount of snow, and three miles and a half all around was dark ; and then as the sun came up a little higher I saw another snow-capped peak, not quite so high, changed into a great emerald. There was a chain of precious stones, one after another, glistening, glistening, glistening. Oh, I can see the sun transforming them, now into mountains of gold, now into

precious stones—all around dark. I said, "It is no wonder that people from all parts of the earth come here and get up at three o'clock in the morning to see that wondrous sight." Then as the sun rose higher, thirty villages came in view, and eleven beautiful lakes. Now, for our illustration. Here is a man that has read all about this, heard all about it. He goes up there, and at night, lays his head upon his pillow, and falls asleep; but he is a somnambulist; his mind does not stop thinking; it leads him to act; and he rises at three o'clock in the morning, just before the Alpine horn sounds. He knows where the place is where everybody is to assemble next day. He steps out upon that hill top; I am a little before him. I see him walking along, coming right towards me; I am right on the edge of the precipice, and it is thousands of feet down. He walks along, his eyes wide open, and he looks a little strange. There is light enough barely to see him. He walks along but he is sound asleep. He steps along, steps along, and his right foot is lifted, and he is just about to plunge over! But the thought flashes upon me, "He is asleep," and I say, "Stop!" and the man startles back, pale with fear, and rushes back into the hotel. He meets the clerk, "Oh," he says, "I came within one of going off that precipice. If I had not stopped the moment I did, I would have been in eternity now!" Pretty soon I come in; "Oh," he says, "God bless you; you're the man that stopped me. If it had n't been for you, sir, I would have been in eternity now." But he is a Christian, and at night I hear him in his room, and he says: "Oh God! Thou didst snatch me from the jaws of death this day; as I was about to walk over that terrible precipice, Thou didst stretch out Thine Almighty hand; Thou didst turn me; Thou didst send that man there just at the right moment. Oh, blessed be thy name to-day for thy goodness to me!" The next morning he sits there and he says: "Ah, how that word 'stop' rings in my ears! I can hear it now—'stop!' It was that little word 'stop' that saved me." Any want of philosophy or logic in all that? He told the clerk that he stopped himself; he told me that I stopped him; he says God stopped him, and he says that word stopped him. Three agents, one instrument. Any contradiction, gentlemen? Any contradiction, Berkeley students? Any contradiction, philosophers? Plain as A, B, C, is n't it? Stop and reason a little before you say that God's Word is full of contradictions, my friends.

Now I will speak of one other difficulty, and then we will dip a little more deeply into our subject. Some at the very outset say in regard to this matter of conversion, "I don't believe in sudden conversions." Well, my friends, I am willing to admit that many very eminent Christians never know when they are converted. My theory is that little children ought to be converted so young that they will never know the time when they were converted. I admit that in one sense some people are not suddenly converted; but still I assert that when we come down to the real philosophy of the thing, and the naked facts, that every child of Adam is, at a given point of time, converted, though he may not know that point of time. I start and walk across this platform rapidly. All at once I see my danger and stop; I see that if I walk off there I am in danger of falling. Another man walks across this platform; he starts in great haste and he goes slower, and slower, and slower, and he says, "Now I don't know about that;" he is thinking about it; he goes slower and slower, and finally when he gets to the end he hardly moves, and very quietly, at a given point of time, mind you, he turns. Now that man is just as much converted as the man that came rushing up here and turned right about. There was a time when he turned.

Let me illustrate it in another way. In the year 1865 my sister and myself went on board the *Greyhound*, in Boston harbor. I had been preaching for ten weeks all through the hot weather in Philadelphia, was very much exhausted, and Franklin, Snow & Co. made me a guest on board their line of steamers. On we went, away up past Halifax, Prince Edward Island, Chaleur Bay, and all around there. When we came back to Shediac we took the cars and passed down to St. John's, New Brunswick, on the edge of the Bay of Fundy. When we entered the city the ships were at high tide. In the morning we looked out the window, and I said, "Where are those ships gone? I can't see anything but the mast-heads." They had gone down with the tide forty feet. In some places the tide rises in the Bay of Fundy sixty feet; it comes in with a terrible rush. I looked away across the harbor and there I saw ships resting in the current, but other ships on either side of the deep current were down in the mud. I sat there and watched them as they went lower and lower and lower, those that were on the bosom of the stream, but I could not tell for the life of me

when they were converted—when they turned. I could not tell exactly the time when the last drop of water went out of the harbor, and when another drop came back. I could not tell exactly the moment when the tide changed, consequently I could not tell the exact moment when a ship, instead of going down, came a little bit up; but after a while, looking across the top of the masts, ranging them with the top of a chimney on the other side of the Bay, I could say, "I think now that ship is converted; I think that ship is coming up a little bit; in other words, I think the tide has changed." Well, then I saw the tide coming in. It came in with great energy, so that the very pigs away up on the beach had become accustomed to the sound. You could see them running for their lives and sometimes they did not run quite fast enough and were swept into the sea. Thirty or forty ships would be, as the boys say, stuck in the mud. The water came around them and I could hear it talking to them: "Ships, you were not made for this mud-hole; get out of this; you were made to carry freight and passengers across the mighty ocean." "Oh, no; the mud and I are fast friends; let me alone; very happy here indeed; don't disturb me; I am sleepy; let me be." "No, I will not let you be." "You can't move me and I won't stir; the mud and I are fast friends; the mud sticks to me and I am going to stick to the mud; let me be now." "No, I will not let you be." "You have tried your best to lift me up and you can't do it and I am not going to be lifted." "I will get more help. Water of the ocean, come here; here is a ship sticking in a nasty mud-hole and it says it is going to stay here and live and die here. Come, waters of the great ocean, and help me." On come the mighty waters and they pass around this side and that side and they lift and they lift. The ship says, "No, I won't stir; I will never be converted as long as I live; I am not going to have you interfering with me; I have a right to my own way about this matter." The waters of the ocean come and a fresh army of watery drops begin to pour on every side. By and by I saw one of those ships come up like one of your ducks—one of your "divers"—right up six feet in the air. Some one says, "Well, I don't believe that ship off in the centre has been converted at all, but this ship is converted, I know it, I saw it." "Why?" "It got awfully mad with that water there; it said it never would be influenced by it; but all at once it popped up six feet

high in the air ; I saw it with my own eyes ; I have no doubt about that ship being converted, but I have great doubt of that one away out yonder." Now, when you heard Dr. Merryck, who is here again to-night—God bless him—when you heard him who a short time ago was one of an infidel club over on the other side of the bay, stand here and speak, you said, "That man is converted through and through ; no mistake about that." But when some of you moral, amiable, upright, honest, straightforward men, who have praying wives, who have been under religious influence all your lives, like Dr. Bradway—when some of you have come to these meetings, you have had no such sudden change. The devil comes along and says, "You are not converted." "Why not?" "Why, you have not been converted as Dr. Merryck was. Dr. Merryck was down in the mud, and all at once he got a view of Jesus on the cross, and he sprang up like one of those ships." Why, Dr. Merryck is no more converted than Dr. Bradway, not a bit more ; his experience was more marked, more sudden ; but I believe that both of these men have been, by the Spirit of God, through faith in the Lord Jesus Christ, turned from the error of their way.

Now, let us proceed. We shall find that this subject intensifies and deepens in interest as we pass on from one step to another. Therefore, I am very glad that you are so quiet, though hundreds are standing inside and outside.

"He which converteth the sinner from the error of his way." Ah ! that is it. It does not say from speculative errors, but from the error of his way. The sinner is in the wrong way. My friends, you may be converted from many speculative errors, and yet be in the wrong way. Pollock tells of two men, one converted from speculative errors, yet not converted from what the text speaks of, "the error of his way." He says :

"One man there was—and many such you might
Have met—who never had a dozen thoughts
In all his life, and never changed their course;
But told them o'er, each in its 'customed place,
From morn till night, from youth till hoary age.
Little above the ox which grazed the field
His reason rose : so weak his memory,
The name his mother called him by he scarce
Remembered ; and his judgment so untaught,
That what at evening played along the swamp,
Fantastic, clad in robe of fiery hue,
He thought the devil in disguise, and fled,
With quivering heart and winged footsteps, home.
The word philosophy he never heard,

Or Science; never heard of liberty,
 Necessity, or laws of gravitation:
 And never had an unbelieving doubt.
 Beyond his native vale he never looked ;
 But thought the visual line, that girt him round,
 The world's extreme: and thought the silver moon,
 That nightly o'er him led her virgin host,
 No broader than his father's shield. He lived—
 Lived where his father lived—died where he died ;
 Lived happy, and died happy, and was saved.”
 Be not surprised. He loved and served his God.

That man was converted, unconverted from speculative error,
 but converted from the “error of his way,” “lived happy, died
 happy, and was saved.”

“There was another, large of understanding,
 Of memory infinite, of judgment deep :
 Who knew all learning, and all science knew ;
 And all phenomena in heaven and earth,
 Traced to their causes ; traced the labyrinths
 Of thought, association, passion, will ;
 And all the subtle, nice affinities
 Of matter, traced ; its virtues, motions, laws ;
 And most familiarly and deeply talked
 Of mental, moral, natural, divine.
 Leaving the earth at will, he soared to heaven,
 And read the glorious visions of the skies ;
 And to the music of the rolling spheres
 Intelligently listened ; and gazed far back
 Into the awful depths of Deity
 Did all that mind assisted most could do ;
 And yet in misery lived, in misery died,
 Because he wanted holiness of heart.”

He was unconverted from the error of his way, yet converted
 from speculative error, but he “in misery lived, in misery
 died, because he wanted holiness of heart.”

My friends, you may have a splendidly trained mind, as I told
 the students at Berkeley the other day. You may have untold
 treasures ; you may own the best building lots in Oakland, and
 the finest houses in Oakland—it will not satisfy you. There will
 be an aching void within the world can never fill ; and in misery
 you will live, and in misery you will die. See that man dying.
 He is a millionaire, or he is a hundred-thousand dollar man, or
 he is one of the rich men in Oakland—and you have got to die,
 rich man—he is dying. His great object in life has been to get
 money. He has slept money and drank money, and eat
 money, and thought money. He has gone to church and not
 heard a word of the sermon, speculating all the time ; and he
 has got a great pile of greenbacks, pile of mining stocks, pile of
 bank stock, pile of railroad stock. The more he has made, the
 more he wants ; and there he is, dying. He is in distress, and he

sighs heavily, and at times he bursts into tears. Here is a half bushel of twenty-dollar gold pieces ; give them to him. Servant, bring them in and pile them around him. They say to the dying man, "Here, they are all yours ; come, laugh now ; cheer up now. What ! more tears ?" "What do I care for a half bushel of twenty-dollar gold pieces ? I cannot take one of them with me. They will not buy me a ticket to heaven. I have never been converted from the error of my way. Money will not convert me. I am dying, and I have grieved the Holy Spirit of God. I went to that revival meeting, and I went out before it was half through, mad and cursing ;" or, "I went there and I thought about my business the whole time and wouldn't think about what the minister was saying. Now I have got to die and I cannot take my splendid bank with me and I cannot take my splendid hotel with me. I cannot take my beautiful horse and carriage with me. I cannot take my bank stock with me. I can't take that half bushel of twenty-dollar gold pieces with me. I have got to die. Naked came I into this world and naked I go from it ; a disembodied spirit to live forever and I fear not in heaven, for I have had no pleasure with God's people. How can I endure their company yonder ? I fear that everlasting punishment must be my doom." Ah, that is just the way some of you rich men that are here to-night are going to die ; my word for it. I have stood beside the bedside of the rich ; I have stood by the bedside of the poor ; and I have seen the rich man die poor and the poor die rich. Brother McLafferty was summoned from this platform in haste this afternoon, when we were here having that joyous children's meeting, to go to the bedside of a dying woman. By and by some of these ministers will be summoned to your bedside and they will stand beside your coffin. They will not have a word of comfort for your weeping wife or those weeping children or that gray-haired old mother—not a word. He will stand there and warn the living, but will have not a word of comfort for the mourners.

The sinner is not only in the wrong way, but he is making progress in it. Analogies in the vegetable and animal world tell us this. When I was a student in Williams' College, one day our professor brought a leaf just plucked, perhaps on a twig, and placed it under a very powerful microscope. There we saw little particles of matter coming up with all the regularity of railroad trains, following each other, turning and going back again down

into the body of the tree. These little globules of sap are brought up by the power of absorption from the roots into the leaves, which are the lungs of the tree and which take from the air the carbon which is poison to us. Then they go back and build up the trunk of the tree. There is a change going on. You look at the tree to-day. It is not what it was yesterday. This constant change has been going on. Physicians tell us that change is going on in these bodies. Our bodies are not what they were seven years ago. Other particles of matter have come and taken the place of displaced particles. There is not a particle of matter in that hand that was there seven years ago, but we retain our identity.

The Bible teaches that there is just such a change going on in our moral natures. The first verse of the first Psalm in very striking language brings out this fact. Just look at it. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

Just notice the nouns first : ungodly, sinners, scornful. Here is a young man who lives forty miles out in the country, the son of pious parents ; they pray every morning and every evening ; they read the Bible. He comes to Oakland. He is a moral, upright, amiable young man. He is ungodly ; his character is negative rather than positively bad, something like a sheet of white paper which is going to be written on. He goes to church and Sunday-school for a while. Pretty soon evil companions gather around him. What does he become ere long ? A sinner. I use that word "sinner" in its more common acceptation, for we are all sinners. I mean he is known as a sinner, a man that stands in the way of sinners, that associates with men that take God's name in vain, break God's day, that drink, and curse and swear. He is a sinner, and known as such. What is he next ? He becomes a scorner. When the revival comes he is one of those that say, "Religion is a very good thing ; Christianity is a good thing for a nation ; but I don't believe in these excitements." Does Dr. Eells believe in them ? Does Mr. McLean believe in them ? Do Mr. Anthony and Mr. McLafferty and these dear brethren from Brooklyn, Mr. Hurlburt and Mr. McLean ? and do Professor Moor and Dr. Benton ? Do these men believe in excitements merely ? Do I ? Not one of us ; and yet you call a deep, solemn, powerful work of God's Holy

Spirit, in which hundreds of all ages, rich and poor, high and low, are being converted, excitement! My friend, look out. If you are not in the seat of the scornful, you are very near it. "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (Acts, xiii, 41.)

Now look at the verbs in that same first verse of the first Psalm. "Blessed is the man that *walketh* not in the counsel of the ungodly, nor *standeth* in the way of sinners, nor *sitteth* in the seat of the scornful." This ungodly young man, this man with no positiveness of evil about him, comes to the city, and young men say, "Come in here, Joe, we are going to have a *spree* to-night, a little gambling going on here; a little drinking going on here; one or two bad women in here." "Oh, no sir; my mother never taught me to go to such places; but if you are going along my way, I am going around the corner on an errand and I will walk with you." Yes, he walks with the ungodly. But where is he next? Standing in the way of sinners. Standing around the dark corner there; with young men going to that very place he said five months before he would never enter, because his mother would not go with him, his sister wouldn't go with him, and because his darling mother told him never to go to a place where he could not take her arm in arm. Where is he now? "Standing in the way of sinners." He knows sinners are coming along there. He knows that woman whose feet the wise man says "take hold on hell," is coming along there, and he is standing there to meet her, perchance, as Solomon says, to go as an ox to the slaughter. Where is he next? Ah! he has gone in; he is sitting in the seat of the scornful; he is at home with these wicked scoffers at God's Word, and at Christ and Him crucified. O, young man, there is no such thing as standing still. You are farther away from heaven, as Tom Moore says, than when you were a boy; yes, farther away, some of you, than you were a week ago to-night, when you heard me preach those solemn words from that text, "God so loved the world." Now, do you not see from the analogy to the vegetable world, the analogy to the physical world, and from the plain statement of God's truth, that you are not only in the wrong way, as the text tells us, but making progress in this wrong way?

I spent a night last fall at the beautiful residence of Professor

Silliman, in New Haven. He took me to the museum which his father was instrumental in gathering, very largely. He showed me a meteor which weighed seventeen tons. It came down in Missouri. It was a cold, inert mass of iron, one side of it polished. That meteor came down a ball of fire. One theory in regard to meteors is that they are portions of exploded planets. For the sake of carrying out this illustration, let us take that theory. See that meteor. It has just burst off from a part of an exploded planet. Away up there, millions and billions and quintillions of miles in space, it is pausing. The earth says, "Come down here." Venus says, "Come here." Mercury says come over here," and the sun says, "Come up here." But the earth has the greatest power, and little by little, slowly, slowly, faster and faster it comes toward the earth, till it approaches our atmosphere which, though it seems very light to us, is very solid, pressing, as you know, fifteen pounds on the square inch. The meteor enters this dense body, the atmosphere, and plunges into it, and, as is the case when you bore a gimlet into hard wood, it begins to get hot. It gets red hot, white hot, and it comes faster and faster, at the rate of thousands of miles a minute, and as it comes down, it whirls through the atmosphere a ball of fire. Who would have thought it, when, not very long before, it was almost still away in space, a cold, inert mass of iron? Sinners, some of you are at that turning point I spoke of in that children's meeting here this afternoon, that filled this tabernacle, though Friday night we gave notice that there would be no children's meeting. I say some of you are cold and indifferent to-night, and you are saying, "Well, now, had I better be a Christian? Had I better give up my cups? Had I better give up my dishonesty? Had I better give up my gambling? Had I better give up that bad woman, rather than with her weep in hell to all eternity? Had I better do it? Had I better say:

" My old companions, fare you well,
I will not go with you to hell;
I long with Jesus Christ to dwell,
Let me go, let me go."

Oh, may God help you to see that you are like that meteor, and that by and by you will cross the line, and where will you be? I knew very well the author of this beautiful hymn; it has been repeated a thousand times, and is worth repeating a thousand times more.

“ There is a time we know not when,
 A point we know not where,
 That marks the destiny of men
 For glory or despair.

There is a line, by us unseen,
 That crosses every path—
 The hidden boundary between
 God's patience and his wrath.

To pass that limit is to die,
 To die as if by stealth ;
 It does not quench the beaming eye,
 Or pale the glow of health.

The conscience may be still at ease,
 The spirits light and gay ;
 That which is pleasing, still may please,
 And care be thrust away.

But on that forehead God has set
 Indelibly a mark,
 Unseen by man, for man, as yet,
 Is blind and in the dark.

And yet the doomed man's path below
 May bloom as Eden bloomed ;
 He did not, does not, will not know,
 Or feel that he is doomed.

He knows, he feels that all is well,
 And every fear is calmed ;
 He lives, he dies, he wakes in hell,
 Not only doomed, but damned.

Oh ! where is this mysterious bourne
 By which our path is crossed,
 Beyond which God himself hath sworn
 That he who goes is lost ?

How far may we go on unseen ?
 How long will God forbear ?
 Where does hope end, and where begin
 The confines of despair ?

An answer from the skies is sent,
 ‘ Ye that from God depart,
 While it is called to-day repent,
 And harden not your heart.’ ”

This leads us to the third point : that this way leads to death. Sinners are not only making progress in this way, but, as that meteor's course led it to fire, so our way, unless we are converted from it, leads us to death. You say, “ What kind of death ? ” Temporal death, to begin with ; temporal death is the result of sin ; secondly, spiritual death ; thirdly, eternal death. “ What is death ? ” you say. You all know what the death of the body is : it is a separation of the soul from the body. What is the death of the soul ? Separation of the soul from God.

What is eterhal death, of which the Bible speaks so repeatedly ? It is eternal separation of the soul from God. And what am I here for ? What are these ministers here for ? We cannot save you. We can only tell you of your danger. You can shut your eyes and say you do not believe it, but that does not alter the fact, dear friends.

A number of years age there was a freshet on the eastern side of the Alleghany mountains. There lived by the side of the railroad a mother and three boys ; they used to sell berries. At the station the conductor of one of the trains got interested in these boys, and he used to take them after they had sold their berries and drop them off at their mother's door, three miles below, where there was no station. When that freshet came right in front of that mother's house, the railroad was washed away—as the Union Pacific has been. The mother knew that the midnight train was coming along in an hour or two. She rushed out and pilled everything on 'to that track, no matter how costly ; she poured on oil ; she built a great fire so that it could be seen for miles ; she put on her firewood, put on anything. By and by, away in the distance came the lumbering, thundering midnight express train. In the long distance the engineer saw that fire right on the track ; he whistled down brakes, reversed the engine just in time, for the engine stopped only a rod or two before the terrible precipice, as they were on a very steep grade. The people rose from their slumbers, rushed out ; they saw their danger. They raised a purse of \$400 for that woman, and the owners of the railroad built her a new house and educated her boys. Why ? She simply told them of their danger. That is what these ministers are doing Sunday after Sunday—to build a fire on that track you are on. I am here to help them a little ; to help to build the fire a little higher : that is all. We are saying to you, "Sinners, turn ye, turn ye ; there is danger ; why will ye die ? God your maker asks you why."

Now, I come to my last point—that sinners may be converted. Thank God there are numbers of sinners here to-night who if called upon would stand up and say : "I know it, for I have been converted. I was going down to death ; I hated God ; I hated the Bible ; I hated Jesus Christ ; I hated revivals of religion ; I hated Christians ; I loved sin and rolled it as a sweet morsel under my tongue ; I loved vice and loved avarice ; I loved everything that was bad, but oh, when I saw that it was

my sins that nailed Jesus to the cross, I began to hate my sins; then I cried, 'Lord, turn us, and we shall be turned,' and God converted me. He showed me how Jesus loved me and gave himself for me, and I turned to Jesus and I heard Him saying to me, 'Look unto me and live; look at my pierced hands and bleeding brow; look at my wounded side; I have redeemed thee; I have died that the Holy Spirit might reach after thee and arrest thee and turn thee from going down to death and hell.' "

I will take a case that I would call a remarkable conversion, to illustrate the statement which I have made that there are sinners all over this world able to stand up and say, "I know that last proposition that sinners can be converted is true."

I started for California two years ago last fall, intending to remain two weeks in Dubuque, two weeks in Denver, and then to get here. For ten years past I have been receiving invitations from different ministers to spend at least one winter in California, but I got switched off at different places, and it was spring before I got to Denver; then it was too late and I was too exhausted to come here. As I entered Denver, Colorado, with the editor of the *Rocky Mountain News* I said to him, "I am told there are some sporting men in Denver; how many are there?" "Well," said he, "there are two hundred professional gamblers; there are about, I should think, ten or twelve hundred men that gamble off and on more or less." It became a great problem with me to know how we could get hold of these gambling men. They never went to church. We hired the Governor Guards' Hall, holding twelve or fifteen hundred people. Not one of them was there. "Well," I said, "if they do not come to us, we will go to them." Every day we went right down into that street among the gamblers, the sporting men—they do not like to be called gamblers. We got a big wagon with an organ on it, and a dozen or twenty singers, and all the ministers, and we used to go down there to speak to them. They found out we loved them. We used to tell them stories to interest them. We continued, and finally we got them into the meeting, and they came regularly. Some of them came to me and said, "I go up there and can't get in." "Well," said I, "we will have some reserved seats for you." Every night you would see about two hundred chairs turned over, and we gave to those sporting men printed tickets, with

the words, "Admit the Bearer." The ushers were instructed to give them those seats. So they got interested. A great many of them came to the meetings and became friendly to me personally. One day some Christie's Minstrels came to the city, and they got a band and four horses, and tried to drive right through the open-air meeting. Those sporting men nearly turned their wagon upside down. They wouldn't have it. They knew that we were their friends, and they wouldn't see us insulted in any way. The meeting went on. Finally one day a gentleman came to me and said, "Mr. Hammond, will you preach in my hall?" "What hall is that?" "Why, the Occidental Hall; have n't you heard about it?" "No." "Right up here, come and see it." I went into it, and I never saw such a place in all my life. There was a bar clear across one end of it. Lewd pictures all over it. Beer tables all around. Said he, "I am President of the Americus Club." "What is the Americus Club, and what kind of a place is this?" "Well," said he, "this is our dance hall and drinking room." "What is the Americus Club?" "Well," said he, "night before last the Americus Club, of which I am President, danced here from midnight till morning." "Well, what is the Americus Club?" "It is composed of about two hundred fallen women and us sporting men." Half nude, lewd, abandoned women, and those two hundred gamblers dancing there from midnight to morning. "Why," said I, "Mr. Thatcher, I cannot think of speaking in a place like this. I cannot bring in Christian men and women here to help me, and I never go without help." "Oh," said he, "Mr. Hammond, you misunderstand me; you shall be treated like a gentleman. Every one of those lewd pictures shall be taken away; that bar shall be covered; I will have a picture of the Crucifixion there over the piano; I will have this room seated. The whole thing will cost me one hundred dollars; I make fifty dollars here every Sunday, and it will cost me fifty dollars to get the hall in shape." Said I, "Mr. Thatcher," and I looked him square in the eye, "will you have the kindness to answer me one question plainly?" "Certainly." "Mr. Thatcher, what is your motive in all this? away down deep in your heart, tell me honestly what is your motive?" Said he, "My motive is a good one. Away over in New Hampshire I have an old praying mother and a Christian father, and though I have been an outcast for thirty

years, and have not been in the house of God for that time, I have not forgot the teachings of my old mother, or the instructions of my old father, or the Bible he used to read, and when I see a man trying to do good as I know you are, there is something that says, and I can't help it, 'Give him a helping hand.' Now, I am the only man in Denver that can get those abandoned women and those gamblers together in this hall. They will obey me and they will all be here, and your friends will be treated as well as you ever were in any church in your life." "All right, Mr. Thatcher, give me your hand; we will be here next Sunday at five o'clock." "Why won't you come earlier?" "I have an open air meeting appointed right under your window here at three o'clock." I had consulted no minister, a thing I hardly ever did before, for I feel I am just a shepherd's dog of these ministers, and that I ought to consult them; but the circumstances were peculiar, and I knew that every one of them would say it would never do in the world. So I just sprang the trap and went ahead. Next morning everybody was thunderstruck. "Hammond will preach in Occidental Hall next Sunday afternoon at five o'clock." People came at me and said, "They put that in as a hoax, didn't they? Just a joke on you." "No, sir." "What! Why there was a man shot there the other night! You going there?" "Yes, I am going there, and the Lord is going with us. Don't be alarmed; you needn't go if you don't want to; three hundred of Gideon's band, I reckon, will go." It went like wild-fire through all the town, and all the region around; and when three o'clock came there were at least 5,000 people, a mass of people at the open air meeting under the eaves of that Occidental Hall. The Occidental Hall also was filled with this class of people of whom I speak. At five o'clock we went up there, feeling solemn. Every minister of the city, I think, was on the platform. A band of refined, cultivated Christian ladies were there as singers. We told them of Jesus and His love. We didn't stand there and say, "You are the chief of sinners, you deserve hell every one of you; you miserable harlots; you miserable debauchees; you miserable gamblers." Not a word of that. It was all love. We said, "Jesus has loved you; God the Father loves you. Jesus has said that the publicans and harlots go into the kingdom before the self-righteous Pharisees. We spoke to them tenderly of Him who saved a Mary Magdalene. Oh, there was weeping

there ! As soon as I had done, Mr. Thatcher came to me and said, "Mr. Hammond, I want to have you speak to my friend Joe So-and-so," and he went around and introduced me to the leading gamblers, and the ladies went among the fallen and told them of Jesus and of His blood that cleanseth from all sin. We went right from that Occidental Hall to the Governor Guards' Hall. We had a meeting there till half-past eleven that night. The next night as I entered the hall I saw a man so drunk he could not stand. As I passed him he says, "How are you, old fellow ?" I turned and spoke kindly to him. I showed him to a seat. Who was he ? I will get to the end of my story pretty soon, and I will tell you who he was. Let me go back seven years. See that Christian mother in that humble cot in England. The doctor has been there and told her that she has only a short time to live ; her boy comes in—the very one that said "How are you, old fellow." He sits down to eat ; the mother says : "My boy, Thomas, I want you to be a Christian. The doctor has been here and says I am soon to die. Oh, Thomas, I want you to love Jesus, who has been my stay and support and comfort. I want you to love him who died on Calvary's cross for you ; he will make you happy here, and when you come to die as I must soon do, he will make your pillow soft and peaceful." "Mother, if you don't stop talking to me on the subject of religion, I will throw this knife at you." These were his words. This is no fancy picture I am drawing. Every word of it, from beginning to end, is solemn truth. I will give you names and everything if you want them. What I am saying to-night is being printed, every word of it, and it will go to Denver. Were I to make any mis-statements, I should hear of them right away. Thomas Bunn said in England, "Mother, if you don't stop talking to me I will throw this knife at you ;" she kept on talking, and he seized the knife and dashed it at her head, and rose, saying, "I am going to sea and I will never darken your door again." Thomas Bunn went to sea ; he roamed the billows for six long years ; got tired of it, came to Denver, became a fast boy, gambling, drinking, licentious, everything that is low and vile ; sometimes up, sometimes down ; sometimes with pockets full of money, sometimes a bar tender. And that Sunday, the day before, he was a bar tender in the Occidental Hall, but as Mr. Thatcher told him to close the bar, he did so. He never went to the meeting but the meeting came to him that day. He was

one of those that packed that Occidental Hall which was quite large, holding from six to ten hundred. I state it guardedly. Some said there was a thousand present. The word spoken there was sent home by the Spirit of God. The arrows of the King that day were sharp in the heart of one of the King's enemies, but he fought against his convictions. Next day something said, "Go to the meeting to-night," and the devil said "No don't you go; get drunk so you can't go;" and he did get drunk, he got so drunk he thought he could not walk, still that invisible hand led him to the meeting. The mother's prayers were being answered. O, God grant that your mother's prayers will be answered to-night. He was mad at himself because he could not keep away from that door, and when he had got across the threshold, his last resort was to insult me and have me give him over to a policeman so that he would be put into jail; he would rather go to jail than stay in that meeting. "The mud and I are fast friends." He didn't want to be converted; he talked like that old ship I told about, but he said the kindly manner in which I spoke to him was the first thing that touched his heart; my not being insulted, taking him politely and giving him a seat made him feel that Christians had something that he didn't know about by experience. Next morning he rose and dressed himself; when about to leave his room, something said, "Get down on your knees and pray," and he did so; and that Tuesday morning he came in to the Governor's Guards' Hall where the morning prayer meeting was held, and he stood up and said, "pray for me," and we did pray for him. Christians gathered around him and they pointed him to the Lamb of God, bleeding, dying, agonizing, atoning for the sins of the world by the sacrifice of himself on Calvary's cross; and Thomas Bunn believed in Jesus, in his mother's Jesus, in his mother's God; and the moment he did it the Holy Spirit changed his heart. He was converted, turned right about from going down to death and hell. Well, you say, "How long did it last? that is the question." It lasts now. I have corresponded with that man month in and month out. Wingfield Scott, of the Baptist Church, which Thomas Bunn joined, took care of him, and the last I heard he was studying for the ministry. He was one of the missing links; he could go down among those gamblers and reach them when we ministers could not.

Now, my friends, a few closing words, and I will not keep you longer. What are you going to do now? Will you turn? That is the question; or will you go madly on? Will you turn to-night? When I was here two years ago, I went up to the Geysers with Foss, the famous stage driver, and I was wonderfully interested seeing those six horses go around those curves. I often said to him, "Foss, you will tip us all over yet." "Ah!" said he, "you might think so, but you would n't if you only knew the power of this brake. See my foot there? I never take my foot off that brake, never. I can stop all the horses with this brake and my rein, no matter how fast we are going. I can bring them all up standing in double-quick time. One of your California stage drivers was on his dying bed, and he was somewhat delirious. As he lay there they saw him putting his right foot out, feeling after something. They watched him. A look of agony was on his countenance. Still he would reach out that foot. Finally, just before he breathed his last, he said: "Oh, oh—I am—I am—I am on—I am on the down grade, and I can't reach the brake!" And he plunged into eternity. Oh, how dreadful to be riding with Foss and have the brake give way, with six horses and twenty passengers plunging thousands of feet down. How dreadful! But oh, sinner, the time is coming when you will see it is more dreadful to be on the down grade and not be able to reach the brake, not able to turn from going down, down, down to death. Oh, will you turn to-night?

Three students, Englishmen, were going down the Alps, and they came to a place where a little snow had fallen. The guide said: "You must not go down there. Here is the path; there is danger there." "Oh, I'll risk it, I'll risk it!" "But I won't." "But I'll risk it, we will risk it. We are all four bound together; if you slip I will hold you, and if I slip you will hold me. We won't all three slip together, it isn't likely." They dragged the guide along against his will, and on and on they went. Bye and bye they came to a greater declivity, and one slipped, and he pulled the other and the other and the other, and they slipped faster and faster, and they every one went over the precipice. I used that illustration in Baptist Noel's church in London, where I was preaching, and a lady shrieked out right down in the centre of the church, and wept so loudly that I had to stop preaching. Who was she? "Ah," said she, "one of those three young men was my brother."

My friends, suppose I had been 'on a little eminence right above, and I had seen hundreds of people going on that same path; and as they approached that declivity, going faster and faster, down, down to death, and I had seen those three young men coming to that same dangerous path, and I was a few rods above them, what would you expect me to say? "Young gentlemen, I would advise you not to go that way;" and then turn to my book to read, and let them go? I tell you, every one of you would say: "Mr. Hammond, you are a cruel wretch!" "Why?" "You knew those men would go down there to death, suddenly, and you acted as if you didn't care the snap of your finger. You just said politely: 'I advise you not to go down there;' and then you turned to your book, and you read. You knew they would perish. You are an unfeeling monster." I say so, too.

My friends, I am a more unfeeling monster to-night, if, while with the eye of faith I see you stand on the slippery rocks, and fiery billows roll below, I do not, with tears in my eyes, cry out to you and say: "Turn ye, turn ye, for why will ye die?"

These are about the last words of this kind you will hear from my lips, for Tuesday night we are going to have a jubilee here, and Wednesday night we are going to have another, and to-morrow night my words will be entirely different from these; words of love, words of compassion, words about Jesus. These are about the last alarming warning words you will ever hear from my lips. Oh, will you heed them to-night!

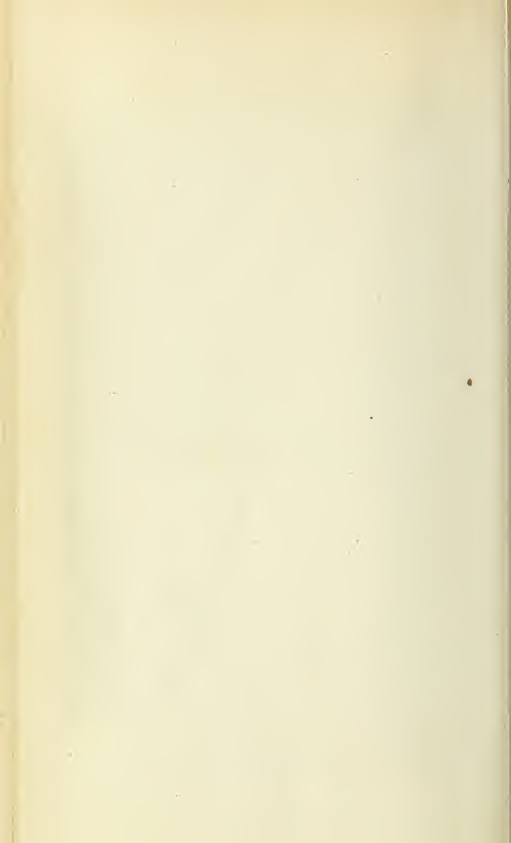
Some of you say: "Well, now, I mean to be a Christian; I do not intend to be lost; but I do not think that I can be a Christian to-night." I have only one thing more to say, and then I shall be done.

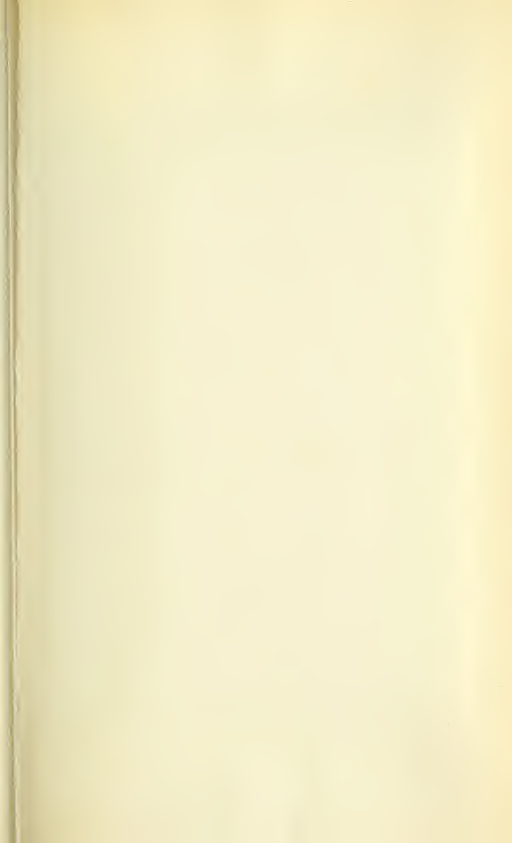
Oh, God, as this meeting is now drawing to a close, let Thy Spirit rest down upon us. Thou only canst speak effectually to these dear friends; Thou only canst show them their danger; Thou only canst lead them to turn from the error of their way. Oh, God, help every Christian now to pray during the few moments that remain: and to Thy name shall be the glory.

There was a revival at Kirkaldy, in Scotland. A minister dreamed that he went down to the realms of darkness. There was a great conclave of evil spirits. Beelzebub sat upon the throne. The question was: "How shall we counteract the influence of the Spirit of God in Kirkaldy?" Who will go? "I will go," said one. "And what will you tell them?" "I will tell them there is no God." "Tell a Scotchman there is no God? The

Scotchman has the Bible; he has his eyes open. Avaunt! Who will go?" "I will go," said another evil spirit. "What will you tell them?" "I will tell them there is no hell." "What, tell a Scotchman that the God of the universe has not got a prison? A Scotchman, that reads his Bible? A Scotchman, that knows that all the most dreadful descriptions in the New Testament of a place of future punishment are from the lips of the Lord Jesus Christ himself. They will laugh at you. Avaunt! Who will go?" "I will go." "And what will you tell them?" "I will tell them that Jesus Christ was not divine." "What! tell a Scotchman that Jesus Christ was not divine? A Scotchman, that knows that the whole Gospel of John was written to prove the divinity of the Lord Jesus Christ? They will laugh at you. Go to America, if you will, and teach such doctrines; but you cannot do it successfully in Scotland. Avaunt! Who will go?" "I will go." "And what will you tell them?" "I will tell them there is a God. I will tell them He has a moral government administered by laws. I will tell them there is no law without a penalty. I will tell them they have all broken that law; that law given in love and mercy. I will tell them they are all justly exposed to the terrible penalty of that law. I will tell them that Jesus Christ was divine; that He died on the cross to save sinners from the everlasting penalty, and the penalty that would be visited upon them in this place forever. I will tell them that Jesus suffered agonies untold for them; I will tell them how He suffered in Gethsemane; I will tell them that in Pilate's hall He was buffeted and scourged and spit upon; I will tell them that on the cross He endured the hidings of His Father's face for them; I will tell them that on Calvary's cross He bore their sins in His own body on the tree, that they might be saved from hell, saved from sin and sorrow on earth, saved forever in heaven. I will tell every anxious weeping sinner in Kirkaldy that the moment he goes and believes in Jesus the Holy Spirit will change his heart, and he will be converted, and turned from going down to death and hell. I will tell them that Jesus stands ready to receive them; that the Holy Spirit stands ready at any time to work that great, that saving change upon them. Yes, in a word," said the evil spirit, addressing Beelzebub, "I will tell them anything that any evangelical minister would tell a company of anxious inquirers, almost persuaded to become Christians.

But," said he, and ah! he said it with a satanic laugh, with a knowing leer, "I will whisper in the ear of every weeping sinner in Kirkaldy, 'There is time enough yet; time enough yet.' I will walk up and down those aisles, and wherever I see a tear dropped, wherever I see a labored sigh, oh, I will bend over and say: 'Sinner, that is all right, that is all true, what your minister says. It is all necessary: you should be converted before you die; but there is time enough yet; time enough yet.'" Beelzebub cried, "Away! Away! Away! Thou art the one. Fly away to Kirkaldy. Whisper it in the ear of every weeping sinner—"time enough yet; time enough yet.'" Oh, that is what the devil is doing here to-night. While for nearly two hours I have been, with aching head and weary frame, saying, "Turn ye, why will ye die?" While I have been telling you that delays are dangerous, there has been another preacher here. I am your friend, but he is your enemy. He wants to drag you with him down to the pit. And he it is that is whispering, "Time enough yet." Oh, who is the preacher you will listen to? Will you heed the words of your common enemy, or will you heed the words of your friend; yea, will you heed the words of your Heavenly Father who loves you, and who with paternal accents, and in tenderness cries: "Turn ye; I have given my Son to die for you."







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SAN FRANCISCO.

Rev. J. A. BENTON, D. D.

THE GRANDEUR OF THE ATONEMENT.

A SERMON BY

REV. J. A. BENTON, D. D.,

PREACHED AT PLYMOUTH AVENUE CHURCH, OAKLAND,

Sunday Morning, March 14th, 1875.

"But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool; for by one offering he hath perfected forever them that are sanctified."—Hebrews x, 12-14.

1. There is something so grand and sublime in Christianity, that men are always surprised at themselves when they awake to see its wonderful proportions, beautiful symmetry and fine adaptations. And we ought to expect to find it thus, for the reason, that it comes professedly a restoring power to man. There is something so weird and strange in the wrecking of our race; something so awful and impressive amid the vast ruins of human nature, that we instinctively reflect and say how surpassingly great, how more than earthly, how thoroughly from heaven must be any plan of reconstruction, which shall clothe again the fierce grandeur of these ruins with the glory and beauty of a perfect restoration.

We hold Christianity to be such a provision as the case demands; that it is a plan of such wisdom, majesty, wonder and

stranded on the rocks which brink the gulf of its destruction. The very peoples and races that then gave the world laws and exacted homage have either disappeared or dwindled or broken into fragments. Wild tribes and barbarian hordes then dwelling in the cimmerian darkness now give laws and letters to the world. Northeastern Europe, then utterly beyond both travel and fancy, is now the seat of an empire vaster than was ever the Roman, and in most respects more learned, decent and humane, too. The Piets and Scots, Celts and Saxons, Germans and Gauls—then nomadic tribes of the border, or half-naked savages, in paint and feathers—now make the life of the civilized world in large measures; and nearly the whole of it in their own esteem. And a continent unheard of till within four centuries bears upon its face the mightiest of young nations, now in training for headship among the earthly powers of the hereafter.

And while cities have disappeared, and kingdoms have come and gone, and ages of darkness have rolled in, and crusades have had their fevered dream and dread collapse, and nations have emerged from obscurity wading through rivers of blood, and these benign eras of science, invention, art, freedom and religious life have been coming in—all this while, patient, unwearied, unmoved, without misgiving, doubt or fear, has the Redeemer of men, on the right hand of God, been expecting till his enemies be made his footstool; and his waiting is as joyous and his expectation as fresh to-day as it was when Asia Minor and Eastern Europe were just awaking to hear the story of His love and the wonders of His cross and when the dream of outer oceans and mighty continents afar was entering and haunting the human brain.

2. There is a grandeur in the atonement, not only in its command of time, but also in the moral benefits it has secured for the universe. "For by one offering he hath perfected forever them that are sanctified." There was no need that he should suffer more. Being such as he was, his once offering of himself has answered all the ends for which he suffered, in arresting evil and securing good. All that are renovated by the Redeemer's love, the believers of every age, are regarded by the writer as carried into glory and fixed in the holy bliss of heaven. He forgets, he looks beyond the toils, struggles, imperfections and failings of this life; he takes these for granted; he takes deliverance and victory, also, for granted; he knows no loss from out the

number of those who are effectually called and he sees effectively and forever sanctified all the host of true believers. How great soever this number is or shall be, though it embrace whole communities, nations, races and generations, all are perfected forever. There is necessity for nothing more. The shining and numberless hosts will need but to refer to Him who suffered once for all.

And what a provision it is, how sublime in results, that, on the one hand, so largely diminishes the sum total of misery in the universe, and, on the other, contributes so largely to the joy and blessedness of the universe! What a world of wretchedness, woe and death, what a race of bowed and broken sufferers would this have been had all the evils due to sinners actually taken place? It overwhelms us to begin, in our imaginations, any such estimate. We need not attempt so infinite and impossible a thought. We need only refer to it as inconceivable. Now, when we maintain that the oblation of Christ, by force of expression, became a substitute for the penalty of transgression, we maintain that there was an immense saving to the universe in the kind and amount of its evil. It is not easy, certainly, to institute a close comparison between what our Lord endured, as a sufferer, and what saved persons would have endured as lost sinners in doom. But we can readily perceive that the value, the force of expression in the sufferings of Christ depended on their kind, on his person, on his circumstances and relations, far more than on their amount; and that, by as much as the excess of evil in the eternal loss of all that shall be saved is in excess of the evils that befel the Redeemer in the course of his suffering, by so much is the amount of evil possible to be felt in the course of ages actually diminished. Indeed, the expedient of grace through an atonement, works so mighty a change, in this regard, that we find it impossible to believe there would have been any such world but for this provision; and this is, no doubt, true.

But, the atonement of Christ works more than this sublime diminution; it restores the race, and adds the eternal joy of all the saved to the sum-total of bliss; and increases by so much, the eternal happiness of the universe, beyond what were otherwise attainable. And when we try to estimate the grandeur of its results in the perfecting of those that are sanctified; we have to imagine the heaven of saints utterly blotted out, and the woes of lost spirits as drinking in and engulfing the whole.

And thus, as a way by which to hinder loss, and to bring in immense accessions of good, the work of Christ is invested with a grandeur belonging to nothing else with which we are conversant. Christ has been given us as the fountain and fulness of blessings. "Here are all kinds of good that men are capable of, or can possibly need—good to the highest degree—far above all we ask or think—good distributed with the freest bounty and copiousness for wants in all conditions—good for time and for eternity for an immortal being. All this good comes through the sacrifice of Christ. It could not have come otherwise. The cross received the thunder from the threatening cloud and gave sunshine to the universe." It changes all the prospects of the race. It alters the relations of all souls. It makes existence a very different thing and clothes the world in garments of glory!

3. The atonement is sublime, also, in its range and command of motives.

Leaving out of view what are termed motives to sin, there are no interests, objects, resources, powers, forms of good of any imaginable sort, which do not connect themselves with the redeeming work of Christ. No doubt it is the ordinary thought of hundreds, that the motives to virtue, the drawings to religion, the influences toward repentance and holiness might be different from what they are and might be multiplied and increased vastly, if God were pleased to make them so. How, they cannot tell; and it is only when they are forced to think fairly upon the subject, that they make the discovery that no new motives can operate on them, can be thought of, which are not supplied already. The motives to obedience and holiness, under law, are the same for us as for the angels; and the motives growing out of our desire for bliss are ever the same; and, as men for whom great things have been done, even the greatest possible benefits, we are urged to holy obedience by all the additional motives that proceed from kindness done and mercy shown. We are not able to conceive of any new array of motives to be holy that can come around us. The universe is searched in vain for more; and it is because all possible persuasions, inducements and motives are brought to bear on us already that there is no hope for us in the hereafter if we resist these. Those who imagine there will be repentance and reformation in the next world quite overlook this fact, and suppose that greater urgencies can be employed there than here: a supposition almost, if not altogether,

groundless. There can never be other or higher influences on us than we now feel. The Gospel exhausts all the possibilities and touches us at every point where we can be affected. Nothing has been left undone that might be done. The same motives may affect us more at one time than at another; but the difference is not in the motives, but in ourselves, in our way of looking at them and in our susceptibility to them. If we become spiritually Christian, truly converted, it is because we yield ourselves to the motives already pressing on us and not because any new motives reach us. We may open our hearts to them and they may come to us as if they were fresh and new; and yet they will be essentially the same motives that operated in the earliest centuries of the Church, in the Reformation and in the days of our fathers.

The whole universe is feeling the stupendous array of motives that spring from the atoning work of Christ. An angel, or one unfamiliar with human nature, or even ourselves, speaking dispassionately and apart from experience, would say that these motives were irresistible; that it could not be true that men would harden themselves against them. These wonderful motives appeal to us in our relations toward God, toward our Redeemer, toward the Church, toward the world, toward each other and toward ourselves. They urge us to what is wisest for time and best for eternity. They withhold us from nothing which is not evil and they push us on to nothing which is not good. They never cease to be important to us and they never mistake that which is important for us. There are no motives superior in power and sweetness to these, which come from Christ redeeming us; and no others tell on the heart like these, to induce repentance toward God and faith in our Lord Jesus Christ. "The atonement speaks better things than any other measure for the interests of holiness and truth. A world in which were hushed the music of the groves, the cadences of murmuring streams and the dulcet sounds of love and friendship were but a faint emblem of the sepulchral dullness of a church in which the blood of sprinkling is hushed and mute." And the Gospel is the power of God unto salvation because it is a scheme of grace bringing every grand motive-force from an Infinite Wisdom to bear on the conscience and heart of sinners not yet altogether undone.

4. In fine, in perfecting the sanctified, the offering of Christ is great and sublime.

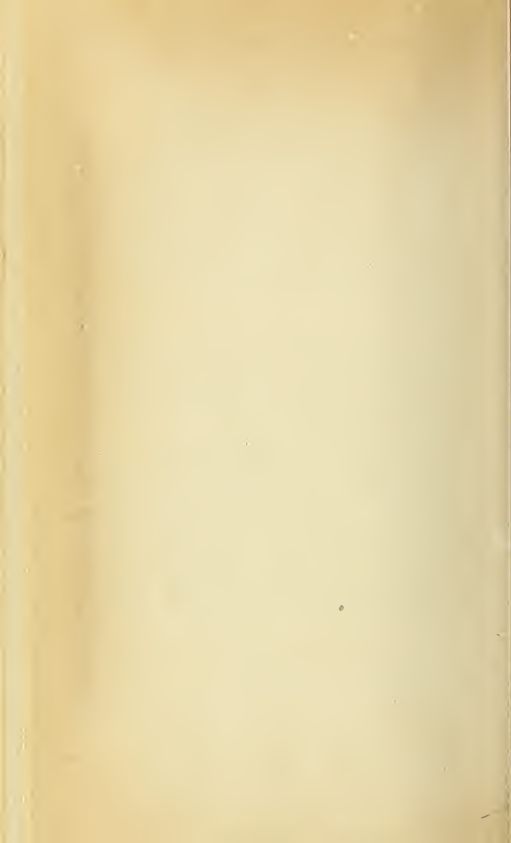
It is the most perfect and splendid vindication of God's rectitude and of the divine moral government that ever was. The judgments of the Lord have, in all ages, been regarded as rebukes of sin. They have always declared that sin was not from him, but was alien to him and was under his frown and curse. No man was ever sottish enough not to see in visitations of calamity the indignation of God (not his pleasure) at the existence of sin. The history of the world is, in truth, but an account of the ways in which God has sought to condemn sin and overthrow transgressors, and has sought to vindicate himself as holy, just and good, as revealed in his law—his providences serving as a commentary on his law.

"The overthrow of rebel angels, the banishment of the parents of the race from Eden, the devastations of the deluge and all the enginery of destruction set to work on the earth were, in the comparison, but hints of God's aversion to sin. The notice which he took of sin in the death of His Son is the most marked and the most significant. It is the most amazing of all his measures. The annals of his empire present nothing like it. It is so magnificent that angels look to it with admiration. When the sacrifice of Calvary was finishing, even the physical universe did it homage. It clothed itself in sackcloth and bowed, amid signs and wonders, to the greater miracle, that attested the divine abhorrence of sin. For the offended to call in the mediation of a third party—and HIM a person of high worth and dignity—and that exalted person to transact the affair of the reconciliation publicly before a whole community is a demonstration that the offence is regarded as of exceeding criminality and demerit. And, truly, everything in the atonement is against sin. There is nothing in it to extenuate sin. It rather fixes an eternal stigma on it. The atonement would fain gain over the sinner, but leave his sin. It would reconcile him to his God by stripping his nature of what is against God. And they who see most evil in sin, see most worth and grandeur in the remedy for sin; and they who most love and admire the work of Christ, most hate and abhor their sin." Thus, in its attitude of condemning iniquity while it saves from wrath, of rearing an impassable barrier against sin while it delivers the sinner, the atoning work of Christ appears in all its sublimity and grandeur.

My hearers, every one of us is drawn closer to Christ. He is pressed upon our notice. We must accept or reject him. There is no escaping a decision. He has loved us even too well. He has gone beyond all bounds of anticipation, all limits of reason, in denial, doing and suffering, for our sake. More than to give himself and all he could propitiate, to us and for us, he could not do. Having done this he waits, in pure desire and satisfied expectation, the issue of events. At length every knee shall bow to him and every tongue confess—but not all alike. Some will be enemies, nevertheless; and he sits “expecting till his enemies be made his footstool.” His friends shall reign with him; but his enemies must go under his feet. His work is glorious, and glorious shall they be who are wrought over and new made by it!

Doubtless ye are blessed and highly blest already, through what Christ has done. The world could not have been as good or as tolerable as it is if Christ had not lived, taught and suffered in it. It is his world, in all fairness by the thousand attractions and hopes with which he has filled it. None but savages and villains could have enjoyed it after 6,000 years of development, if Christ had not lived in it.

But you have received only the half in this manner. 'Tis pleasant, no doubt. To be in external contact only with Christ is a blessing, a wonder, and a glory. To feel that he has eased us of a galling yoke, and a crushing burden is very much—our shoulders free, our feet unclogged. But ye are not his *aright* till he lives in you—in each of you, a power of redemption in you, curing your sin, destroying the relish of it, the thirst for it, the impulse to it. O, *then* are ye Christ's when he is so in you that he *inhabits* you, *acts* you, and sin is no more a working force within you. Know what it is to be Christ's, and wholly redeemed!



THE LORD'S SUPPER.

A SERMON BY

REV. ROBERT PATTERSON, D. D.,

PASTOR OF THE FIRST PRESBYTERIAN CHURCH, SAN FRANCISCO,

Sunday Morning, May 9th. 1875.

"And He took bread and gave thanks and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me."—Luke xxii, 19.

"This do in remembrance of me." How sublimely simple these words of institution. What a condescension in all God's approaches to mankind. The high and lofty One, that inhabiteth eternity, takes a handful of dust and moulds it to the form of a human body, and then breathes his own breath into that clay. He comes down from heaven to visit His children on earth, and sits beside Abraham at his tent door, and eats his bread as though he were a brother and friend. Coming down in mighty power to deliver his oppressed Israel, the Angel of the Lord, even when appearing in a flame of fire, selects a bramble-bush for His tabernacle; and when long afterward, the Word was made flesh and dwelt among us, while the angels of heaven were singing his doxologies, a stable was his birth-place, and a manger his cradle, because there was no room for him in the inn. When he would show forth his glory his first miracle was performed in an obscure village, in the dwelling of a nameless peasant,

and the divine power was invoked to relieve the poverty of his host. Afterwards, when he would feed the starving multitudes, five barley loaves and two small fishes furnished the materials which Deity would use for relieving the wants of mankind. When the most solemn sacraments of his Church, Baptism and the Lord's Supper, are to be instituted, you find the same divine simplicity ; you see our Lord deliberately choosing this simplicity instead of that mystery and solemnity which we would have supposed most suitable to the occasion.

No doubt our Lord could, if he would, have surrounded this solemn sacrament of his holy religion with all the dignity of institution in the courts of the temple, with an offering upon the brazen altar, with a connection with that mysterious Holy of Holies into which the high priest entered once every year, sprinkling atoning blood. And there are those to-day who think that our Lord made a mistake in failing to surround this ordinance with all the awe and mystery of pompous ceremonies. Therefore they add to his institution the long-drawn aisle, the smoking incense, the candles lighted upon the altars, processions of robed priests, elevations and genuflections, the splendors of man's millinery, and all that the poor human understanding knows of pomp and majesty ; fitting enough for that night of superstition in the dark ages when the barbarians, having overwhelmed intelligent civilization and Christianity and reduced religion to another form of magic, endeavored to eke out the scanty ceremonial of a spiritual religion to suit their low, sensuous, carnal ideas. Fitting enough emblems of such superstition are these candles lighted upon the altar at noonday, of this attempt to add to the glory of the Sun of Righteousness.

But our Lord Jesus Christ deliberately set aside all of pomp or mystery that the Old Testament ceremonial might have afforded, and chooses not the temple courts or the temple altar, but the upper room of an unknown house in Jerusalem. Not upon the golden altar are these emblems laid, but on a common dining table ; not with a consecrated host, elevated to receive the adoration of worshippers, but with that ordinary unleavened bread used in every Jewish family during the seven days of the pass-over feast. Not with unintelligible dogmas, not in a strange language and an unknown tongue, but with their ordinary speech, he takes this bread, and he hands it to his disciples, and he says, "This do in remembrance of me." How divinely, sublimely

simple ! How condescendingly kind that Jesus should make the institution of the Supper so plain that a child can understand it, so far as it is necessary to be understood for obedience and salvation.

Let us look, in the next place, at this ordinance in its deep import. What grandeur there is in it. Christ says, "This do in remembrance of me." If that had been said by a mere man it might have seemed egotistical. But Jesus is presented by all who preceded him as the great object to which the eye of the Church is ever to be directed. In the first promise given to man the seed of the woman is held up as the object of our faith. The brazen serpent erected on the pole in the wilderness tells of Christ to the dying Israelites. All the blood of all the sacrifices ever shed in the world speaks of that great sacrifice which should come to take away the sins of the world. Prophets prophesied of Him. Forerunners proclaimed, "Prepare ye the way of the Lord ; make his paths straight." The voice from heaven cried in the day of his baptism, "This is my beloved Son, hear him." And when he commenced to preach the Gospel he was more full of himself, if possible, than all who ever preached Christ before he came. He declares that the kingdom of heaven is at hand, for he is the King. In his first sermon he represented himself as sitting on a throne of judgment and banishing the workers of iniquity from his presence. He addressed the weary and heavy laden, saying, "Come unto me and I will give you rest." He assailed the most venerated fathers of the Church, and set them aside, saying, "Ye have heard that it has been said by them of old time"—thus and so—"but I say unto you the contrary." He stands up and declares, "I am the light of the world ; he that followeth me shall not walk in darkness, but shall have the light of life." And so he goes on from the beginning of his ministry to the end, preaching himself as no other man ever dared before, or has ever dared since, to preach himself to the world.

Strange, is it not ? Still more strange that the world should not have rejected him instantly—that any should have believed him ; that any one should have listened for a moment to such extraordinary pretensions ! Ah, my brethren, there was a consistency in these sublime pretensions of Christ. They were not unwarranted ; they were justified by the works that he did. If he spoke the words of God, he did the works of God. A man

who could say to the stormy winds and waves, "Peace, be still," undoubtedly might say to the troubled soul, "Thy sins be forgiven thee." The man who could lay his hands on the leper and say, "I will; be thou clean;" the man who could stand at the grave and say to the corpse four days buried, "Lazarus, come forth," and was obeyed—he could say, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

Yes, my brethren, there was that in Christ that enabled him to play a part that no other man ever assumed in this world, so that even his enemies were compelled to say, "Never man spake like this man." Never man spake such words as these: "This do in remembrance of me;" challenging all future generations, demanding the love, the loyalty, the commemoration, the heart's affection, of all future generations to the end of time.

"Ah," you say, "those first apostles who saw these miracles of Christ had evidence to satisfy their souls. Would to God that we could have the same assurance, that our weak faith could be confirmed by some suitable, some satisfactory evidence that such a person as the Jesus of the gospels actually lived and died and rose again; then we could have peace, then we could have hope, then we might be filled with the joy in believing which was vouchsafed to them." Well, my brethren, the Lord has noticed your weakness, the Lord has responded to your wishes, the Lord has furnished, in this ordinance of the Lord's Supper, a satisfactory evidence, a sufficient proof of the reality of his life, and death, and resurrection as recorded in the gospel. Let us look at it for a moment. This ordinance was not merely instituted by Christ, but it was observed by his apostles then, and has continued to be observed by his disciples uninterruptedly down to the present time. What does this imply? What does it prove? There is no kind of proof more satisfactory than historical commemoration. When an event of a public character, and of which the senses are competent judges, and which was witnessed by a sufficient number of people, is commemorated by historical commemorations begun at the time, and continued uninterruptedly since, there is no sort of doubt whatever as to the reality of the occurrence thus commemorated. We are about to observe the centennial of our nation's independence. Every American throughout the other parts of the world, as well as those who dwell in the United States, will have his heart thrilled as he recalls the heroisms of his ancestors, as he remembers the

patriotism of the Father of his Country, as he reads again the records of the Declaration of Independence and of the War of the Revolution, and of the Constitution of the United States which resulted from these things, and he will have no sort of doubt in his mind that Washington lived, that the independence of the United States was achieved in the manner therein recorded, and that this country, of whose Constitution he to-day enjoys the protection, was then instituted in the manner recorded.

Now, let us look at what we have here. We have a commemoration not only as satisfactory as our nation's independence, but far more so. For, in the first place, you will observe that the commemoration of our nation's independence is commemorated but by one nation, whereas, almost all the nations of the world—the population of Christendom—at least ten times as numerous as that of the United States, is engaged continually in commemorating the death and resurrection of the Lord Jesus Christ. Had not the first disciples been perfectly satisfied on this point, they never would have commemorated the death and resurrection of Christ. Had he not risen from the dead as he promised to do, he would have been self-convicted as a deceiver and a blasphemer, whose memory would be execrated and forgotten, but never commemorated with respect and honor. The independence of the United States is commemorated by a united people, but the Church of Christ has unhappily been divided into a great number of conflicting sects. It has been divided upon almost every other subject except that one of which I am now speaking. The fact that persons so divided and so hostile to each other as the various sects of Christendom have been should unite their testimony upon this one thing, is conclusive proof of the reality of the facts upon which they thus unite their testimony.

Still further, let us remember that our country's independence has been celebrated at most but once in a year—on the Fourth of July, while the great festival of the Church of Christ is celebrated every week; perhaps I might say every day in some part of Christendom. So, in that respect, the testimony relative to the existence of the Church of Christ has fifty-two times as much force as the testimony in regard to the achievement of the independence of the United States of America. The Christ of the Bible, then, is as real and historical a person as the

Washington of the Revolution. We have the evidence far more satisfactory that Christ died and rose again, and ascended into heaven, than we have of the life of Washington; and that evidence is furnished every time that the Christian Church observes this ceremony in remembrance of the great founder of our religion.

Let us look at this three fold cord of testimony which cannot be broken. First, we have the testimony of our Lord Jesus Christ himself, and no man who reads the Gospel carefully would dare to say that he would deceive; in the second place we have the testimony of all Christians from the time when the Saviour lived down to the present relative to the reality of the facts of the Gospels; in the third place, we have what I have not mentioned yet, the internal testimony of every Christian soul who "does this in remembrance" of Christ, to the spiritual power of this remembrance.

This is an ordinance that not merely tells us of something which took place long ago in the distant past, and outside of us, it tells of something that Christ is doing in us at the present time. Memory is that which distinguishes man as a rational being. Without it our minds are mere mirrors, over which fleet passing images that flit away and are forgotten. Memory is that solution which converts the mind into a photographic plate upon which a permanent picture is imprinted. And so it comes that the things we observe and remember become a part of our mental possessions, and we hang the galleries of memory around with portraits of the friends we love, with the occupations in which we engage, and of all that concerns us. It is the tendency of our minds continually to crowd out the past, and to hang the walls of memory over with fresh pictures of the present, so that the events of the past in process of time become overlaid and forgotten—the images of the present cover them from our view. The importance of the pictures of the past does not do away with this principle; you can hang the largest historical painting over with a sufficient number of tin-types to obliterate it from view, you may paper it over with illustrated newspapers; you may cover your memories over so fully with events of the passing hour that the great historical events of the past shall be utterly forgotten. Well, some say why should it not be so? Secularists put it forward as a formal demand: Why should we endeavor to recall the dead past? Why ought we not to live in

the living present ? Why not occupy ourselves with the amusements, and business and engagements of the present, and let the past go and be forgotten ? And there are thousands who do not claim to be secularists formally who do, in fact, carry out this creed in their daily life. But are you willing to have oblivion of all that is past ? Are you willing to fill your minds with the record of the gossip, of the crime, and of the political corruption that fills the newspapers of the day, and make it your mental food ? Are you willing to let the rivalries and jealousies, the suicides and the murders, the cheatings and lyings, and scandals that form the leading topics of ordinary life cover the chambers of your memory to the entire forgetfulness of all that is noble and true, and generous, and virtuous, and holy ?

You know what the tendency is. You know that when you depart from the church the grand music of the organ, and the sweet poetry of the hymns, and the solemnity of the communion table, and the enthusiasm of the revival are necessarily toned down by the din and bustle of the sidewalk, and of the store, and the vulgar tongues of the kitchen and of the street. You know what a sad necessity of our life this is ; are you willing to submit to it ? Are you willing to let these great spiritualities in which the life of our souls consists go, and to take the chaff and the husks as your diet, and to take this present evil world as your portion, and sink out of sight the kingdom of heaven and the righteousness thereof ? Ah, if you are, you must be born again before you can see the kingdom of God. But if there is a soul here who says, "Oh, that I had wings as a dove, that I might fly away and be at rest," to that one Jesus says : "Come unto me ; I will give you rest ; take my Gospel into your memory, take my character into your heart, read the record of my life of love, behold my hands pierced and my soul poured out for your salvation ; open your soul as I stand at the door and knock, and I will come in unto you, and I will abide with you." Are you willing to receive that invitation ? Then Jesus says : "This is my body given for you ; this do in remembrance of me."

Dear friends, let us remember the converting power of this love of the Lord Jesus Christ over those who having once known him have forgotten him, have gone away to the world, have got almost beyond the reach of his voice. For such, there is a voice saying, "This is the way, walk ye in it. O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity."

Remember, I beseech you, that Jesus is here presenting a picture of his love to you.

Once, not long ago, in Scotland a wayward daughter left her mother's home, and went in the paths of vice, and that loving mother lost all record or trace of her—could not find her. At length she took her picture and sent it to the Midnight Mission, and she had it hung up there. Hundreds came and glanced upon it and passed away; but one night the girl came, and looked at it, and was riveted to the spot; she tried to leave, but still her head turned around to that picture. At length, tears came trickling down her cheeks; she clasped her hands. "Oh, my mother! my mother!" she sobbed; and the view of that picture melted her soul, and brought her back, a penitent, to her mother's home.

Christ presents his picture here to-day to the soul that has been wandering from him cold, careless and indifferent. He presents his pierced hands and shows his wounded side, and he says: "Behold me! O Israel, return to the Lord thy God."

Then Christ presents himself at the Supper for the consolation of his children who are in sorrow; such was the original design of this institution. He was about to depart and leave his children exposed to all the afflictions of a world of woe; he leaves this behind as their consolation, for he knew the tendency of our minds to fill the halls of memory with pictures of our loved and lost, to hang them around with crape, to visit the graveyard, to look upon the remains of those who are gone where there is no hope of recalling them. To those who are mourning for the separation, he who is the resurrection and life comes to-day and says, "Come out of this chamber of mourning; cease to weep; behold my dying love; see my body broken for you; my blood shed for you; do this in remembrance of me until I come, and keep looking and hastening unto the coming of that day of God, when I will bring your sleeping friends with me to part from you no more."

Ought we not to accept this blessed invitation of our Divine Redeemer? Ought we not deliberately to review all the blessed works of love, the good which he went about continually doing? Ought we not to think of the words of sympathy and cheer and hope and faith which he has been perpetually speaking in our ears, and to dwell upon those miracles of mercy by which he proved himself Divine? Ought we not to go with him to

Calvary and view him lifted up on the cross dying for our sins ? Ought we not to behold him raised again for our justification, ascending up on high, and speaking from the throne of God in Heaven the words that he uttered once around this table on earth, "Do this in remembrance of me." Ought we not to accept the personality of this communion ? And as he says to us, "This is my body broken for you," ought not each one to take that blessed sacrament to himself, by a personal faith, appropriating Christ crucified as his own Saviour, and saying : "Whom have I in Heaven but thee ? and there is none on earth I desire beside thee. My flesh and my heart faint and fail, but God is the strength of my heart and my portion forever."



BRADY & RILEYSON, PHOTO.

SAN FRANCISCO.

Rev. H. D. LATHROP, D. D.

EVIL SPEAKING.

A SERMON BY

REV. H. D. LATHROP, D. D.,

RECTOR OF THE CHURCH OF THE ADVENT, SAN FRANCISCO.

“Put them in mind to speak evil of no man.”—Titus iii. 2.

This is St. Paul's direction to Titus, the first Bishop of Crete. It gives him a duty which he as a minister of the Gospel must discharge, and presents an important item of Christian conduct. It is to put the people of his charge in mind, that they speak evil of no man; that they set a watch over their lips that they offend not with their tongues. The sin of evil speaking is not so exclusively a Cretan vice, nor were the times in which the words were written, so especially guilty in this respect, as to prevent the injunction from being a general one. It is now, as then, here, as in Crete, the duty of the minister to put them in mind to speak evil of no man. By speaking evil of men is here meant, saying anything which may injure the reputation of another, lower him in the estimation of his fellows, destroy or tarnish his good name. Not to do this is the duty of every Christian man and woman.

Evil speaking includes :

First—FALSE SPEAKING,

Or stating that which is not in accordance with fact, or truth. It would seem strange that statements could be made as to the opinions, words and acts of men, which have not the least semblance or shadow of truth for a foundation, baseless fabrications, sheer lies; but they are too common to be strange, if their very commonness, is not stranger still. But this part of my subject is so clearly opposed to the spirit of Christ's religion, this sin so detestable in the estimation of all, that I may leave it with a bare mention; to name it is to condemn it.

False speaking includes :

Second—THAT WHICH MAY HAVE A BASIS OF TRUTH,

But which, by being told, becomes so distorted or magnified as to be by no means the original, foundational fact, but something so diverse as not to be recognized by its author—to bear no relationship or likeness or similarity to what he said or did. We read of cooks who with spices and sauces, and by various processes of their art, can so disguise what they serve up, that the guests cannot discern or detect the article thus treated ; musicians sometimes distort a strain, or twist some good old tune with variations, till “Auld Lang Syne” is new, and “Home Sweet Home,” is strange. This disposition to magnify is very common. There are those to whom the plain truth seems insipid ; they wish for illustration, embellishment, and in their ordinary conversation they make use of the most extravagant expressions, to convey the most common, simple facts. They see nothing, they feel nothing, enjoy nothing, suffer nothing, remember nothing, hope for nothing which is not superlative in degree. Of course, no narrative is diminished in outline or detail by passing through such minds or mouths. Some particulars may be forgotten or misunderstood, and for these the imagination must be drawn upon, or a wrong interpretation given ; and those points which are clearly remembered must be enlarged a little, or slightly colored, or the prominent thrown in the shade, while the trifling is brought into relief, and modifying circumstances left out, so that the story in scope, in particulars, in the grouping of its parts, is new. Such exaggeration is

FALSE SPEAKING,

And when so directed as to affect character, damage reputation, it comes under the prohibition of the text. It is opposed to the simplicity of the Gospel, which would have our communication yea yea, nay nay ; it is opposed to the very essential character of our religion, which is truth ; having for its object of worship the God of truth, for its author and exemplar, Him who was the Truth ; and for the sum and substance of its doctrines, and for its practice in life, the truth as it is in Jesus. Some persons are not conscious of this exaggerating habit, while they are fearfully given to it. Like other sins it grows by indulgence until it makes the person practicing unworthy of belief.

False speaking includes :

Third—SAYING THAT WHICH WE ARE NOT CERTAIN IS TRUE.

He who is careful of his words, will not state that as fact which he does not know to be such ; for in such a case he is exposed to the danger of retailing slander, and may do the persons of whom he speaks, serious, causeless injury. But how often does one, for the mere sake of making a conversation spicy, or increasing his own consequence as the depository of an important secret, make a statement which if true would be damaging to another's character upon such authority as, "I have heard," or that less responsible, more uncertain source of information, "They say." "Do you know that what you say is true?" "Oh, no, I have only heard so." But you know that much which is common talk, mere hearsay, is untrue ; why, then, when the presumption is against the truth of a mere rumor, give the story the weight of your telling it, whatever that may be ? Why set this mere ghost on its feet, and give it wings, and send it along to frighten and disturb your neighbors ? No reason can be given which should not make the head hang down, and crimson the cheek with shame. No man or woman can be innocent, who relates that which is injurious to the characters of others, without knowing it to be true. Others reason, "This person would not make this statement, without believing it," and the miserable report leaves you with more weight and influence for wrong than it came, just your own added influence as a person of judgment or truth. Some say, "I didn't mean any harm." Shall those about us dwelling in our frail houses, play with burning fire-brands, and be excused because they mean no harm ? Shall some vile, baseless slander against the fair name of a neighbor or a friend, be allowed lodging room in our minds, and then, refreshed and strengthened by us, be sent on its biting burning way, and we smile and say, "I meant no harm ?" It would do your judgment and good sense, your head if not your heart, more credit to say, "I did mean harm," than to plead the immunity of a child playing with matches and gunpowder, without knowing that they are dangerous. Thus much, then, for the first part of our subject. We should not speak evil of any one by false speaking, manufacturing and retailing that, injurious to his character, which is not true, or by exaggerating, or magnifying that which we hear, or by stating that which we do not know to be true.

But we may speak evil of our fellows without speaking falsely. Much that is true may by the circumstances in which it is uttered

be the most malicious and dangerous slander, the most mischievous evil speaking. One very common and very infamous mode is that of

GOING BEYOND THE ACT, OR WORDS,

Which may be detailed correctly, and ascribing a motive to what others say or do, and that motive almost universally a wrong one. Those who thus do, hear of and see nothing good, the sunlight is tinged with yellow to them, and they look through a most dismal coloring glass upon all about them. They give their own names to things, or rather they deny that certain common things to which men have given names, exist at all. For instance, charity is to their jaundiced eyes, ostentation; friendship is pretence, beginning in self-interest, and lasting only so long as it may serve selfish ends; religion is hypocrisy, and its profession made for some low purpose, to accomplish some unworthy object. This not only paints in blackest colors what others do which is wrong, but even would besmear what they do which is right—would even say that there is nothing which is right, and pure, and good. How often, under the assumption of superior wisdom, experience and knowledge of the world, do we hear this evil speaking by ascription of wrong motive. My brethren, it is questionable whether we have any right to judge or pronounce upon the motives of our fellows. How can we know them? They are utterly beyond our reach, and to be silent upon that of which we are so profoundly ignorant, that which we do not and cannot know, and where talking must do both ourselves and others serious harm, is a mark of wisdom. But if you are determined to judge men's motives, always try to find a good one if you can. Very often, when you least expect it, and where bad ones suggest themselves in abundance, you may discover a good one.

A second mode of evil speaking, by which reputation is injured without doing violence to truth, is

THE BALANCING MODE,

By which no good thing can be said, no excellence of character or conduct ascribed, but that some corresponding defect, or blameworthiness, or damaging thing, must be brought forward as a counterpoise, lest we should think too highly of the person, whose character is under dissection. How men love to dig up, and hold up the foul, the impure and the wrong. Is it a reproach to us, to our indolent, vicious, useless lives, that another is entitled

to credit for some excellence, that we must straightway find a flaw, and that it so delights us to point it out, and show its extent and how it ruins the whole character, and renders the whole man unworthy of trust or love. You may speak of a man's honor and integrity; your attention is called to his pride. You may mention his liberality; you are informed of his extravagance, or may be an instance of closeness is given you, which you must set down on the other side of your ledger. A man is faithful in his discharge of the outward duties of religion, his attendance at church, work in the Sunday-school, his upholding his minister in all things are referred to, you will hear that he is cold, proud, Pharisaical. Often you may speak of an absent one, to one who professes to be his friend, and your terms of commendation will be met with, yes, *but* he is thus and thus, and then follows a catalogue which makes you doubt one or both these men, and makes you certain that their friendship is not very strong, or likely to be enduring. Let us not hunt for and expose the weak points in the character of others. Let commendation be given them for all the good they do in work, or have in life, without our trying to depreciate and undervalue it, or even to offset it by a display of corresponding weakness or wrong doing. Is it not the part of friendship to conceal the faults and follies of others, as far as is consistent with duty to the common good? The Christian is, or should be, a universal friend, and be careful of the good name of all. Thus he would be done by, and this is his Master's measure of duty to others.

A third mode of evil speaking, by which the reputation of others is injured, is

RIDICULE, MIMICRY,

Or any mode by which they are held up to contempt. Wit is a most dangerous gift, and the temptations and inducements to use it wrongly are fearfully common and powerful. How often are personal peculiarities, bodily infirmities, past incidents in the history of others, made the subject of laughter. Even actions most honorable and commendable, feelings most noble and holy, relations most sacred and confidential, are presented in a ludicrous light for the entertainment of a company. We cannot respect him who is the frequent object of our laughter, and the tendency of everything of this sort is to lower in our estimation and in that of all who participate in such amusement, the person who is thus held up to

merriment. No man has a right to do anything of this kind, simply for his own gratification, to display his powers and please a crowd, to inflict, may be, an incurable wound, to do an injury which shall be as lasting as life. Nor is it any excuse to say that it is done in sport; to the object of the ridicule it is no sport. It is engaged in with the full understanding of what may be the consequences, a knowledge of the almost inevitable results. He who handles a sword ought to know, does know, that it will cut, and it is a poor excuse to one whom he has maimed by his thoughtlessness, a poor apology to society, to allege that he was only in sport. "Evil is wrought by want of thought, as well as by want of heart." Do not encourage, either in yourselves or tolerate in others, this disposition to lower in any respect the estimation in which others may be held, by holding them up to ridicule, by endeavoring to raise a laugh at their expense. There is room enough for the exercise of wit, without trenching upon personalities; there are subjects enough for laughter without laughing at our friends.

But is there no limit to this? Are we never to speak of the faults of others? Is all utterance of their failings and offenses, evil speaking and thus, forbidden?

THERE IS A LIMIT.

A declaration of the truth, with reference to another's evil character, or wrong conduct, may not under all circumstances be evil speaking, but on the contrary be right, a plain duty. But before we give reins to our tongue, in the relation of the faults and sins of our neighbors, before we engage in that thing, the consequences of which may be so serious, and the responsibility of which is so great, we should ask ourselves a few questions: Am I the person whose right it is, whose duty it is, to act the part of the informer, in the present instance? Is my knowledge of the facts such, and my relation to the parties such, that an omission to warn my friend against implicit confidence in this man or woman, will be a failure of duty on my part? (2.) Is the person to whom I propose to speak, one who has a right to know what I have to declare? Is there special, peculiar, personal reason that I should lower in his regard one whom he trusts and esteems? Are the relations and circumstances such that he will not suffer, by not knowing the true character of one whom he now credits with qualities he does not possess, and from whom he has hopes which will not be realized? (3.) Will this

speaking, a plain, clear, distinct statement of facts, accomplish any good end, and have I in mind and aim only the accomplishment of such an end, or in effect is my motive what it ought to be, such as approves my act to my conscience and will commend it to my God? And if we cannot answer—I am the person to speak; The one to whom I would speak has a right to hear; My motive is right, the end I aim at only good—let us keep silence, lest if we open our mouths we be guilty of evil speaking. How a little thought, an improved sense of right and duty, would do away with this offense against individual character, social harmony, and the law of God.

Other modes of evil speaking to which I can only refer, but yet cannot wholly leave out, are

GOSSIPING

And its associate and consequence,

TALE-BEARING.

There are in every community what the Apostle calls busy bodies, concerning themselves with the affairs of others. They are the pests of society. They are like those worms which burrow their way in the soundest, hardest timber, reducing its consistency as they go to that of a fine powder, and causing it ultimately to fall apart. So those busy bodies, bring discords, heart burnings, jealousies, into communities before peaceful and quiet, and under this influence of mere gossip, may be little slander half developed, society falls to pieces as by dry rot.

Time will not permit me to more than refer to the

CAUSES OF EVIL SPEAKING.

The great cause is an evil heart, which makes wrong thoughts and throws up from its impure depths, evil words. Nor can I dwell upon the effects of evil speaking, dangerous, injurious in the highest degree to the person guilty of the sin, by making him suspicious, distrustful, careless of the sacred rights of others; and above all, giving him little trifling things to fill his mind and mouth and occupy his time; dangerous to the best interests of society, because disorganizing, separating instead of uniting, stirring up the worst feelings, and stimulating the worst passions, rather than bringing harmony and peace.

I notice some of the

REMEDIES FOR EVIL SPEAKING:

1. Refraining from speaking (as far as possible) about persons.

Much of the conversation of many people is almost entirely of a personal character. There are better subjects of discourse, more profitable, more suitable. If the cause of such conversation be ignorance, let that ignorance be changed to knowledge of something; but there is no one whose ideas and education are so limited and defective, as to supply him with nothing to talk about but his neighbors. If the cause be malice or thoughtlessness, let either exist no longer—one is unworthy of a being who needs mercy for himself, the other of one who was made to think as well as to talk. If we are careful to avoid so far as we can, speaking of persons at all, we shall not be likely to speak ill of them.

2. Discouraging tale bearing or disparaging remarks of persons or character from others. We cannot in company, prescribe what others shall say, but we can be silent while the defamer of character is talking, we can bear no share in the slander, we may, perhaps, without rudeness, in some way manifest our disapprobation if we cannot refuse to listen. And especially in our families, we can establish and carry out a law which excludes the depreciation of personal character, the discussion of errors and follies, and faults, and failures, of others from our firesides and our tables. The habit of tale bearing may be repressed among children in schools and families. Thus we may first correct ourselves, and then try to do something towards correcting the fault in others.

But these remarks refer only to the outward act, they would close the lips, but they cannot always be relied on to effect a permanent cure, and hence we must go deeper, must reach and remove the source of the difficulty, and to accomplish this the heart must be cleansed. We must go to Christ, ask for aid and follow him. He spoke of men's sins, but he spoke of them to the men themselves, not to others; he tried to make men think less of themselves, rather than to think less of others; and his religion would make men look at home for wrong to talk about and try to overcome, rather than abroad. These are important differences. There can be no thorough change, no radical improvement in this respect of evil speaking, except the heart be made right, and this can only be done by our Lord Jesus Christ.

My Christian brethren, you who have named the name of Christ, St. James addresses you when he says, "If any man among you seemeth to be religious, and bridleth not his tongue, deceiving his own heart, this man's religion is vain."



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SAN FRANCISCO.

Rev. W. A. SCOTT, D. D.

THE GREAT QUESTION.

A SERMON BY

REV. W. A. SCOTT, D. D., LL. D.,

PASTOR OF ST. JOHN'S PRESBYTERIAN CHURCH, SAN FRANCISCO.

Sunday Morning, July 18th, 1875.

"What shall I do, then, with Jesus, which is called Christ?"—Matt. xxvii, 22.

It strikes me, as I think it will every one whose attention is called to the subject, as a very curious fact—as perhaps, indeed, the most extraordinary fact in the history of Christianity since its beginning—that at the present moment the most exciting question among the enlightened and learned men of civilized nations should be the same question that Pilate propounded to the Jews when they told him they would have Barabbas released rather than Jesus: "What shall I do, then, with Jesus, which is called Christ?" I have not over-stated the fact. The great questions concerning the supernatural and the nature of inspiration, and the relations of Church and State, which are agitating the minds of the profoundest thinkers and ablest men in the world, are all secondary to Pilate's question, and they will only be answered according to the answer given to it.

It is remarkable that this question concerning Jesus, who came into the world in the Augustan age, about nineteen hundred years ago, should still be the question which the greatest minds of this age are most earnestly engaged in endeavoring to solve. Ours is an age of materialism, of money making, of speculation, of social and political experiments; yet the subject which most deeply engages the minds of the most thoughtful men to-day crystallizes on Pilate's question. For the last fifty years we have had every

year, on the average, one or two lives of Christ in the prevailing languages of the world. He has been presented from every point of view that learning, and research, and criticism, and even the imagination, could find or invent. His enemies have denied his personal existence. But history has lifted up its voice in too powerful a manner to dispose of the man, Christ Jesus, in this way. Some have taught that he was a mere phenomenon, denying his real humanity altogether; and some have received him as an extraordinary man and nothing more. But somehow all such theories and substitutes for the Christ of the Gospels have failed to meet the demands of historic facts; they rise, flourish for a time, and vanish. The most eloquent tributes to his character and to the sublimity of his doctrines have, indeed, been given by those who did not believe in him as the Messiah; and yet they have not given him his place in history which answers to the facts of his life and his influence on the human race.

The learned unbelieving world is quite satisfied to settle down in a general way upon some accepted views of Zoroaster, Confucius and Mohammed, and concerning the rise and fall of the Roman Empire and all other empires and cities of the past, but is not able to agree in assigning a satisfactory place to the man, Christ Jesus, of history. Meanwhile, his religion has become the most vital and powerful, and the greatest fact of this world in this nineteenth century. This is undeniable. All the great progressive nations—those that by arts and arms and wealth control the world—are nominally, at least, believers in him as the Son of God and the Redeemer of man.

Those who in our day reject Christ as the Saviour of the world, attack Christianity for the most part under the same old flag which waved over the legions who cried, "Crush the wretch! Away with him! Let him be crucified!" That unbelief still lives in its representatives in this age, only changing such names and terms as require changing in order to make a more deadly assault on the fame of Christ the Saviour. There is absolutely not a single new objection to the Christ of the Gospel. The cavils which are uttered are only the reviving of old contests that have been fought a thousand times, and the victory always won.

When infidel writers speak in such words and phrases as "regeneration," "being born again," "the inward life," "passing from death unto life," "the insight of one into his own soul," and

"God and the Nemesis of his laws,"—we fear those who bring such gifts, and think a little indignation is allowable, when we find the devil "stealing the livery of heaven to serve hell in." For a very large portion of the literature of the present day, especially in novels and magazines, is professedly in accord with the principles of Christianity; but in reality ignores the grand distinguishing facts of the Gospel of Jesus Christ. When we find the embodied essence of all opposition to our holy religion coming with a halo of glory around it and proposing to revere the Bible as a good book and Christ as a good man, it is like an angel of light, with pious phrases, offering bread to the famished, but in reality cheating them with barren stones. It is impossible to reconcile such conduct with the very first principles of simple honesty, to use the dear familiar words of pious Christians of ages past as a cover to destroy the life and power of the Gospel, and to offer as the Gospel a philosophy which has neither God nor man in it.

There is a great difference in men's experience as to radical truths. Not many years ago, there was a scholarly man who failed to secure rest in the God of the Bible. He would not believe in Christ and he felt he had to believe in him if he believed in God.

He therefore renounced God and the Bible which is so full of Christ, and lived and died with bitter sneers at the Saviour of men. Now, as that man grieved away, the Spirit of God who was preaching Jesus to him from the Scriptures, so he was given over to blindness of mind, and hardness of heart, to die in wretched despair.

Another experiment has lately been made public. A prominent clergyman of the denomination that does not believe in the future punishment of the wicked, spent a number of years in the study of the Bible for the purpose of showing that it could be interpreted so as not to teach this doctrine. But by studying the Bible he came to a different conclusion, and made the positive declaration that the Bible, in the most positive and unequivocal language, does teach that the ungodly are to be punished in the world to come; and, because he could not escape from the conclusion that this was a Bible doctrine, he renounced the Bible and all belief in it as the Word of God.

I have another case in which the result is somewhat different. A well-known clergyman of the city of New York, not a great while ago, left his denomination and his congregation because it rejected the Divinity of Christ, giving as his explanation, that true religion

is the science of leaning upon God in Christ, and as his Church did not teach this doctrine he resigned his place and left. For years he struggled to find peace in the doctrine of the "fatherhood of God and the brotherhood of man," according to an advanced false philosophy. He was active as a reformer and eloquent in preaching good works, which was all well. But there was still a conscious weakness, a want of some surer foundation on which to rest his acceptance with God. He tried, but could find no remedy unless Jesus Christ was accepted as the Redeemer, the only Mediator, who gave himself a ransom for us all. He found that the more he studied the Bible, the more deeply he felt this want and the more clearly did it teach him the divinity of Jesus Christ, and that if he admitted the inspiration of the Bible, he must accept Christ as the atoning sacrifice for sin. He was not prepared to give up the divine authority of the Word of God; and yielding to this conviction which so strongly came upon him, he had faith in the Father and the Son and the Holy Ghost, and he now declares "That the whole of true religion is the science of leaning on Christ." Now, is this the true judgment? What think ye of this judgment? And what will ye do to-day with Jesus which is called Christ?"

This question is always important, but it is especially so to-day. We are here to make a practical application of it, this being the day for the celebration of the Lord's Supper. What are we going to say concerning Jesus of Nazareth? Some kind of an answer every one of my hearers will make to-day. Such is our mental constitution, that we must and do come to some conclusion more or less decisive on every subject which is brought to our knowledge. Faith is founded on knowledge. As a man thinketh in his heart, so is he. All men have more or less of the religious element in their moral nature. They have some idea of dependence upon a Supreme Being, and of immortality. They have an object of worship, and in worshipping they become more or less like the object worshipped. This is historically true of all the religions and all the nations of mankind.

Some may, indeed, say, "We are indifferent, and we will not be pressed into a corner. The only thing we have practically decided is that we will think as little of the subject as possible." I will say to all on that point that if this is your decision, you have answered

• Such a decision is against having anything to do with "Jesus, which is called Christ."

Others say, "We will think only of Christ in relation to forms and rites and tithes. We have been brought up to reverence his name, endeavor to follow him, live peaceably and observe the religious proprieties." This is all well ; but a heartfelt sense of salvation by faith alone in him whose blood cleanseth from all sin they have not. Whose creed is this? It is the creed of the æsthetical and the refined, and the curious and the critical. Their taste is not inclined to a favorable answer to the great question : What shall we, then, do with Jesus, who is called Christ ?

The importance of this view is seen in the simple fact that many persons do think of Christ just as he has been and is preached to them. Their opinion of him is formed by what they hear of him. They believe what their pastor or their church tells them to believe. Their faith is pinned to the sleeve of their priest. Nor is this all. Even the style and dress of the preacher, or the book from which they are taught concerning Christ, gives a decided complexion to the views they have of him. Not a few think of Christ according to the gratification afforded them by the choir or by the intellectual powers of the preacher. They never conceive of Christ apart from the splendor of the service, or the glowing ornaments of rhetoric, or the poetry of the imagination. They know nothing of Christ by experience. They know nothing of Christ that would enable them to say with Fletcher :

"He is a path, if any be misted,
 He is a robe, if any naked be ;
 If any chance to hunger, he is bread,
 If any be a bondman, he is free,
 If any be but weak, how strong is he!
 To dead men, life he is, to sick men health;
 To blind men sight, and to the needy wealth—
 A pleasure without loss, a treasure without stealth.

Very near of kin to this class is the moralist. He has been brought up in the strictest proprieties of ceremony and of forms. He prides himself on being a pillar of the church. He is a clever man, a genteel and most respectable man, a good citizen, a good husband and father. For all this we reverence him. But my friends, that is not the question. With all this morality, what is he doing with Jesus which is called Christ ?

What are *you* doing with him? What do you think of him to-day? Your answer at best, is, "I abide honestly by the traditions of the faith of my church; and, according to the standards of my church, Christ is the Son of God. He is the Saviour of the

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What are *you* doing with him? What do you think of him to-day? Your answer at best, is, "I abide honestly by the traditions of the faith of my church; and, according to the standards of my church, Christ is the Son of God. He is the Saviour of the

world." But do you know that? Have you ever tried this doctrine? Has this faith any interest in your heart? Are you trusting to your amiable instincts and your commercial integrity, and your own good works for acceptance in the sight of God? If so, then you must remember that the Bible says that by the deeds of the law no flesh can be justified, and that without the shedding of blood there is no remission; that it is the blood of Jesus Christ alone that cleanseth us from all sin, and that we must believe in him as the Son of God, the way, the truth and the life, and trust in him alone for salvation as he is offered to us in the Gospel.

Multitudes disposed of Christ, in answer to the question of Pilate, by saying: "Well, He is David's Son but not David's Lord." They think he is almost such a one as themselves, a mortal man of a mortal mother, of a mortal family and in no wise different from an ordinary man, except of superior excellence of character, possessing more wisdom, virtue and purity. This view of Christ has never yet satisfied the soul, not even of those who have spent the greatest zeal and intellect in defending and setting it forth. They are not content with the Christ they make out of the Scriptures. In the first place, they never come to such a Christ with a truly burdened soul, feeling the guilt of sin.

In the first place he does not furnish them with themes sufficiently exhaustive and grand to satisfy them; they must supplement their faith with art and science, and with forms, and even with the filthy waters of politics. Whether the practical confession that Christ is not all they want, arises from the natural conviction and experience that their faith does not meet the requirements of their hearts and the necessities of their individual lives, or from the still overhanging shadows of an early education, from the influences of which they have not been able wholly to free themselves, or from the combination of these and surrounding circumstances, it is not important here to decide. But here is the fact: Those who receive this Christ as a mere æsthetic development of morality are not satisfied with him. Their Christ is not sufficient; their system is cold and lifeless. It may be beautifully presented, but it is as powerless as the marbles of Parthenon. It breathes no soul-renewing power. Even in the sparkle of a moment it is the sparkling poison, which first exhilarates, then stupefies, then kills. With them human nature is so good and may be so much mended by education, and improved by high culture, that

they are seeking to become as Jesus Himself — a very God to themselves. Even Jesus to them is at best only a more virtuous Socrates. They know nothing, as they ought to know, of Jesus Christ, God's only Son, crucified, and dead and buried and ascended, and now reigning in glory, and coming to judge the world in righteousness. They do not know that he has power on earth to forgive sin. They know not the power of his resurrection, nor are they conformable to his death. They cannot say with the pious John Newton :

"If asked what of Jesus I think,
 Though still my best thoughts are but poor,
 I say, he's my meat and my drink—
 My life, and my strength, and my store,
 My shepherd, my husband, my friend,
 My Saviour from sin and from wrath,
 My hope from beginning to end—
 My portion, my Lord and my all."

There are some who think that Christ is a changeable being and altogether different now from what he was when upon earth. It is true that all things earthly are mutable, that all things have been changing and are passing away. Even friendship is fickle, earthly friends are apt to change. Or, if they do not change they leave us. There are not a few with whom to be out of sight is to be out of mind, whose ear is always after the last speaker. A few years or a few months work sad changes in our circles by death, removal, or changing of disposition. So revolutionary are social circles, so unreasonable, fitful and fickle are man's likes and dislikes, that it is scarcely too hard a reflection upon society to adopt the Spanish proverb: "Always treat a friend as if you expected him to become your enemy, and your enemy as if you expected him to become your friend."

There is one however, who bears our nature, who is free from all these variations of earth: "Jesus Christ, the same yesterday to-day and forever." The concurring testimony of those who have known him best, who have seen him from time to time, along the vast reach of ages, proves that the friend of sinners changes not. He was seen afar off by patriarchs and prophets. They rejoiced in his day. He was seen by the Apostles in person, and His spirit dwelt in them and he has been seen by millions since by the eye of faith, confessors and martyrs, the pious in every age, since his crucifixion. He is as gracious to-day and as able to save as when he was on earth.

There is still another class of whom I wish here, in this line of inquiry, to say a few words. I mean the timid, shrinking Christian, such as Bunyan calls doubtful or doubting; in whom Christian principle is struggling into real life, or in whom the light is neither clear nor dark; sometimes it breaks through the clouds in the gleams of brightness and joy, and then again suffers an eclipse. Now, in regard to such persons there are many things to be considered; there are great differences in our circumstances and temperaments and education. Some persons are constitutionally noisy and talk a great deal about their religious experience, and others say a very little, don't talk enough. I am afraid of the silence of some and quite as much afraid of the honeyed, irreverent phrases of others; quite as much dissatisfied with the hallowed terms and gracious words, long sacred in our received formulas of faith, because I fear they are used thoughtlessly and without realizing their meaning. It is not every one that saith, Lord, Lord, that shall have a joyful entrance into his kingdom, but those that do the will of our Father that is in heaven. But if some are not as good as their creed others are better, and in spite of errors and mistakes, are really better than their profession. On the whole, allow me to say that the safe rule is to *follow Christ upon principle rather than from emotion.*

Perhaps I may be able to explain my meaning by an extract from the Christian experience of an eminently pious man. He says: "When I started in the straight and narrow way, I started like Bunyan's pilgrim—in great terror and in haste. But I was in dead earnest. I tried to school my life every day, and even my thoughts, to please the Master I had set out to serve. There was one thing which perplexed and distressed me greatly. I never experienced the overflowing happiness and abounding peace which so many describe. I coveted that frame of mind as a sort of witness that I had been adopted. I talked with older Christians; I read and prayed on the subject, but without success; I could do nothing but move steadily on in the darkness, often repeating, 'Where else shall we go, for Thou alone hast the words of eternal life.' Some two years after my first starting as a Christian, I went one night to a neighboring village where a revival meeting was in progress. * * * * * Among those who took part in the services was one of the best singers I recollect to have heard. I supposed from his selections and the manner of singing

them that he was one of the happy Christians. Towards the close of the evening he arose and said: 'I never felt the enjoyment which a great many describe, and I never expect to in this life. I started to serve the Lord on principle simply, because I knew it to be right. It is a good many years since, but I set out from principle, so from principle have I kept on, and I have faith to believe if I only hold out to the close I shall reach the better land, for I know in whom I have put my trust.' Then, turning to the young converts, he added: 'Young converts, I want to impress this upon your minds. How you live is of vastly more importance than how much you enjoy. If you fight the Christian's battle successfully, though you have little call to rejoice in this world, you will have pleasure in the world to come.'" He says, "I went home satisfied, feeling I had done right in so starting on principle and living on principle; and I wait for the end of my faith, which is the joy of the kingdom."

Now, there are many timid believers such as these of whom I have been speaking, who if they were pressed for an answer to our test question would answer, "Why do you ask me such a question? I am on principle his follower; I cleave to him; I cannot say I enjoy that fullness which I desire, but I will tell you what I know of him. As yet I am much dissatisfied with myself; I am a poor sort of a Christian at best; I am overwhelmed with a sense of my shortcomings. I have only an occasional glimpse of his glory and character and offices. Sometimes I am full of hope and joy, and at other times I am almost overpowered at my want of faith and trust, and a sense of my shortcomings."

The more matured believer, who has learned that there may be clouds over his head that obscure the sun and yet that the sun is still shining, will be more ready to say Christ is always precious. The sober convictions of his mind is that the testimony of God concerning his Son is true: that He is all, in all. He is the light and joy of life. We know that the sun sometimes darts forth his rays in full splendor, but sometimes is hidden behind the cloud—now is all joy and gladness, now all is mourning and sadness. Such is the experience of the Christian. His heart does not always leap into the joy of full faith; his hope does not always expand like a flower displaying its gorgeous hues and emitting its choicest odors, as when unfolded by the potent rays of a summer sun. But still the believers heart throbs with

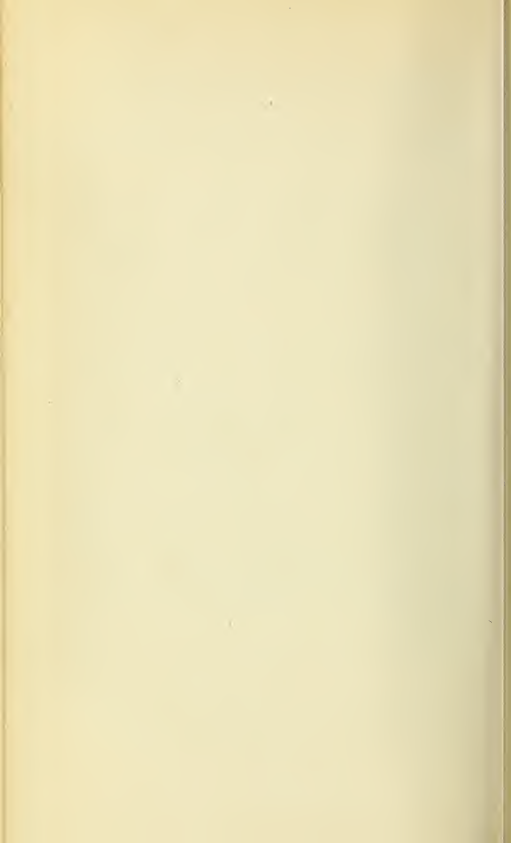
life when it does not glow with love, as the flower lives by the sun though his rays do not at all times unfold its leaves.

My time will not allow me to pursue the direct line of thought any further, but, my dear hearers, I am unwilling to leave you just as you are. I would have you answer my question. I would, have you accept of Christ just as he is, a willing, almighty Saviour. Suppose I am called to-night to give an account of my services, what shall I say is your answer to Pilate's question; "What then shall I do with Jesus who is called Christ?" If any say: "I do not wish to decide the question now, I do not wish to think so seriously of the question: 'What then shall I do with Jesus who is called the Christ?'" Just here comes to my mind a sentence I heard fall from the lips of a person talking to another in the street, the sentence was this: "He has taken a through ticket and no return." "And no return," startled me: Of whom was this remark made and what did it mean? The person spoken of was unknown to me, but he was known to those who were talking and they were talking of some one whose course of life they considered so dangerous that it was destined to ruin. Now, the remark has rung in my ears many times since and I cannot get rid of it. The thought in my mind is something like this: I am standing in the ticket office, the crowd are rushing to the window to take through tickets. I suppose myself endowed with the knowledge that the train is going to be destroyed, and I shudder at the fate of those who are going to travel by it, with railway speed, to certain destruction. All know that there are certain habits of evil doing which lead to ruin. No one doubts, nor is there any dispute among thinking persons, that most men employ the first part of their lives to make the other part miserable. Very few, if any, but have great need to pray as the psalmist did "Remember not against me, Oh Lord, the sins of my youth;" but the idea is appalling that just as the track of the railway leads to its own terminus, so does the car with its load of human beings take the same journey. The road conducts all on it to the place for which the contract for transportation is, for the "Wages of sin is death." Yet many of them seem unconscious of the contract.

Having a life policy of insurance I once applied to the office for permission to make a journey and the answer was: "You have omitted to look carefully into the body of your policy. It is there contracted that you may travel where you wish to go. You need

no other permit." So when men yield themselves to vice, to sensual indulgence, to avarice and drunkenness, neglecting all the means of grace and living without God in the world, then it is clear they need no other permit, their contract for transportation is a guarantee for their delivery at the point of their destination. That point is on the awful gulf that separates them forever from heaven.

Nor is this the whole of the picture. What is to become of those travelling to eternity, who have not made up their minds on the great question propounded to-day: "What shall I do with Jesus which is called Christ?" Some of you have been long thinking about this; your parents taught you his name; you were baptized in his name. You have had many strivings of conscience since. You have often persuaded yourself you would attend to it, but you have not yet done so. You may neglect other subjects and let them go, but here is one you cannot avoid. It is Pilate's question. Hear, oh hear! and answer, "What, then, shall I do with Jesus, which is called Christ?" You must dispose of it one way or other; you cannot escape the responsibility. No one else can answer the question for you; you must answer it for yourself. Nor can you put it off; it is a personal question—it relates to your soul. If you remain careless, indifferent, trying to satisfy yourself with excuses, then your answer is, "I am going on the train with a through ticket." By neglecting your soul, by rejecting the offers of the Gospel, you, unconscious to yourself, answer the question. For, as you live, so are you to die, and so you will stand before the judgment; and then the agonizing question will be—not "What shall I do with Jesus, which is called Christ?" not "What do you think of him?"—but "Oh, what will he do with me? I thought lightly of him; and was ashamed of him; I did not confess him before men; I did not lean on him for salvation; I disposed of him by rejecting him; oh, what will he do with me?"



THE HEART OF GOD.

A SERMON BY

REV. ROBERT PATTERSON, D.D.,

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Sunday Morning, August 1st, 1875.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." — John iii, 16.

The gospel is so strange that it would be incredible had not Jesus himself declared it. That the Son of God should hide the glory of his divinity under the flesh of Adam, become the Son of Man, in the likeness of sinful flesh, and be treated as a most accursed sinner, hanged on a tree, and endure a sinner's death, that whosoever of the wicked sinners of earth should believe in Him should not perish, but have everlasting life—all this is so strange, so contrary to the ways of men, and so far above any device of man's reason, that our Lord felt it necessary, in revealing it to Nicodemus, not only to introduce it as taught by the types of the Old Testament, and to assert it upon his own divine authority, but also to trace it to its fountain, in the love of God.

The attempts of theologians and philosophers to construct a philosophy of salvation upon mere earthly principles, of such justice and benevolence as earthly men exhibit, must ever be in vain; since they neglect the great moving (?) power of the whole, the heart of God; which is as high above all human reason as the heavens are higher than the earth. The course of the river of the water of life may be traced by the eye of the naturalist along the verdant meadows of the valley, along the canals which irrigate the blooming orchards, and give juice to the golden fruits, upward still along the dashing mountain cataracts, bedew-

ing with their unceasing showers the giant cedars, whose rushing evening song choruses with their voices of many waters, and he may expound to us the principles of vegetable growth, and the concourse of air and water in upheaving these giants from the earth. Still higher the observer may climb, high up the precipitous cliffs from which these cataracts precipitate themselves in streams of molten silver, which ere they reach the tremendous depth below are borne out on the arms of the invisible omnipresent air, and spread abroad in gauzy wreaths, in bridal veils, adorned with glorious rainbow hues; and still higher along the granite beds of the High Sierras, he may trace their courses into crystal mirror lakes, reposing at the feet of heaven aspiring domes, and ravine rifted mountains, filled with the priceless treasures of the purest snows. The geologist can explain to me the principles upon which the law of gravitation operates on the melting snow to produce the neverfailing stream, the bounding cataract, the vapoury cloud, and the glories of the refracted rainbow. All this is within the circle of his science.

But when rising above the summits of earth's loftiest peaks into those clouds which veil them, I ask the man of herbs and trees, or the man of rocks and strata, whence came those clouds laden with that precious water which clothes our sunburnt hills of California with verdure, and fills our valleys with fields of grain more golden than our mines? What is the immense force which elevates those mighty rivers to the summits of the loftiest mountains, and in constant opposition to the all-pervading law of gravitation perpetually restores the fallen water back again to its high elevation, and to its noble life-giving office? He refers me to another science than that of rocks, and strata, and earth—to the science which treats of air, and clouds, and sun, and heaven.

Coming then to the astronomer, he points me away from earth for the source of all earthly life, up to the heavens, to the glorious sun, perpetually warming the air, melting the snows, pouring them down as waters of life along the river beds into the wide expanse of the ocean, and perpetually evaporating and lifting them high into the clouds, and shipping them on the aerial currents, to waft them to their destined reservoirs upon the mountain summits. Without this reference to the constant exercise of the sun's heat our earth would be a riddle, an unintelligible mystery, and a science of earth would be impossible. The science of earth grows out of the science of heaven. The

earthly principle of gravitation is in fact overcome by the heavenly light and heat. The sun's light and heat are the moving forces in earth as well as in heaven.

Thus also in the study of salvation, it is not wise to confine our attention to the mere narrow earthly principles, to enquire, "What must I do to be saved?" and to compare the answer with the principles of earthly jurisprudence. For salvation is essentially unearthly in its nature, and upon our commercial principles, as unintelligible as the elevation of the ocean to the mountain summits, upon a consideration only of the laws of gravitation. But when we remember that we are the children of our heavenly Father, and that, though erring and lost children, He loves us still, with ten thousand times the fondness of our love for our children, and when we see a pardoned child of God folded to his Father's heart, we begin to comprehend the love which passeth knowledge, and to be filled with all the fulness of God.

In this manner our Lord, desiring to persuade and enable Nicodemus to believe the gospel of the new birth, proceeding from faith in God's free mercy, is not content to stop with the low earthly part of our salvation, but traces it to its source in our Father's love. One of the typical facts in the redemption of Israel out of Egypt was designed of God as a great object lesson, illustrative of Christ's death for the salvation of believers. The children of Israel, for their murmurings against God, were bitten by venomous serpents, whose poison produced burning inflammation, and speedy death. God directed Moses to make a serpent of brass, and hang it up on a pole, in the midst of the camp, that whosoever was bitten by a serpent might look toward it, and live. And it came to pass that every one who looked, as soon as he saw the brazen serpent, was healed. No medicine was given, no poultice or plaster was applied, nothing was done by the dying man or child but look at the brazen serpent, and live. No medical or scientific cause of cure was known; nothing but the word of Him who first breathed life into man's nostrils, and who was pleased thus to restore it to rebels who had forfeited it by their sins. The brazen serpents cure was the device and free gift of God's love to sinful, dying man. Now our Lord declares this was designed to show us the way of our salvation, through God's free mercy and spontaneous love, by faith in him, without any thing done by us deserving of life eternal. For, as Moses

lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life." Let every sin-bitten soul look up to Christ hanged upon the cross, believe, and live.

And as that free cure, so Christ's free salvation, was the outpouring of the love of God for sinners. Our Lord knows and feels that when He has shown us the sinner saved by faith, He has only shown us the smallest and least glorious part of His work, the earthly part, which viewed only by itself cannot be made intelligible to men, and which, indeed, when viewed as severed from its heavenly fountain offends our reason. For the philosophy of the plan of salvation cannot be weighed in the balances of the intellect, no more than you could weigh the emotions of a father's love to his child upon a steelyard. We must ascend up out of the cold atmosphere of the intellect, and its selfish bargainings, into the sunshine of love, and reflect the character of God, our Father, from the emotions of our hearts, before we can understand the gospel.

Jesus shows us the greatness of God's love from : 1st—Its Object : 2d—Its Gift : 3d—Its Reward.

First—The object of the love of God is the world—this earth with its sinful inhabitants. It is one of the smallest of the worlds which He called into being, and filled with inhabitants. When the Psalmist looked up to the heavens, the work of God's fingers, and the moon and the stars, which he created, he was astonished at the condescension of God in considering the inhabitants of so insignificant an orb : "Then say I, Lord, what is man that Thou art mindful of him? Or the son of man that Thou visitest him? Thou madest him a little lower than the angels. Thou crownedst him with glory and honor, and didst set him over the works of Thine hands." Nevertheless, God, in his sovereign grace, was pleased to breathe his breath into a creature formed of the clay of this earth, and to enter into covenant and converse with the child thus created in his own image.

Nor is it to be doubted that our heavenly Father took such delight in beholding the reflection of his own image in his child, as He has taught us to take in watching the development of body and mind in our children. For what greater delight can a parent enjoy than to perceive the motions of joyful life in his child bounding in his arms, to respond to its happy laughter, to feel its little loving arms clasped around his neck, and to watch from day to day the growth of intelligence and cultivate the questionings of

curiosity, and the constructions of the reasoning powers, and of speech which expresses the workings of the rational soul, and to lead him to a knowledge of the heavenly Father, the giver of all these good gifts, and to grateful confession of Him in prayer and hymns of praise?

Such, but infinitely deeper, were the emotions of our heavenly Father as he witnessed the daily development of our first parent's powers of body and of mind, and blessed them with his presence and converse, and educated them daily in new revelations of his grace and glory. And such would have been the blessed condition of all the sons and daughters of Adam, had they been content with happiness, and lived in obedience to our Father and our God. The whole world would have been one of the chambers of heaven, glorious with the sunshine of God's smiles, and every human being conscious that he was a child of God, would have lived an eternal life, free of sorrow and care, rejoicing in the love of God, and God rejoicing over him, and resting in his love.

But this glorious morning became clouded. God's children rebelled against Him. Wonderful, astonishing fact! Hear, O heavens, and give ear, O earth! "I have nourished and brought up children, and they have rebelled against me!" What then? Can they cease to be the children of their heavenly Father? Shall they be outcasts, not only from the Paradise they have profaned, but from the heart of God they have despised?

Ah! there is a question which all the hosts of heaven cannot answer. For they never had children, and so cannot enter into the heart of God. They can tell what the thunderbolt of justice should do; they can even hold the flaming sword of holiness to guard the gate of Eden; but they have not the key of the heart of God.

Neither can we ask fallen man this question with any hope of a hopeful answer. For though our interest would incline us to believe that we might be reconciled, and though our instincts perpetually plead that our heavenly Father loves us still, as a matter of fact we find our hearts filled with dark suspicion of God, with forebodings of deserved vengeance, and our lives a perpetual departure from Him. And when men do dream of approaching Him in peace, it is only after great efforts to avert His wrath by penances, and sacrifices. God finds no part of the salvation of men more difficult than to persuade us, that in spite of our sins, He loves us still.

God's revelation of Himself in our hearts should attest the decla-

ration of his love to sinners in the gospel. When a Christian parent perceives that child in whose happiness his heart was so set, manifesting ingratitude and rebellion against all his love and authority, obstinately departing into association with evil company, and daily progressing in guilt, delighting in gluttony and drunkenness, convicted of falsehood and violence, and finally arrested, tried for murder, and condemned to death on the gallows, can it be that his heart will not be wrung with agony by the power of his love? When the man after God's own heart heard of the guilt and rebellion, and righteous execution of his darling son, he went up to the chamber over the gate, and wept; and as he went thus he said: "O, my son Absalom, my son, my son Absalom! Would God I had died for thee, O, Absalom, my son, my son!"

But the most profound feelings of an earthly parent towards his wicked child, are but as the streamlets flowing over the pebbly bed, to the great ocean currents of love in the heart of God. For, since man is the image of God, all those faculties and emotions which appear in us have their fountain in Him. He is the substance of which man is the shadow. He is the reality of which human nature is the reflection. Only we are not to attribute to Him the imperfections of our finitude, much less the defilements of our lives. But all that is noble and honorable in man is undoubtedly drawn from the image of God in him. And this heartfelt love for our children, and soul grief over their sorrows, and woe over their sins, is one of those dignities of humanity which like the funereal pomps of mourning monarchs, proclaim them royal even in their bitterest woe.

Therefore we are not to suffer ourselves to be argued out of our instincts, nor from faith in the plain sense of Holy Scripture, either by Pantheistic philosophers or logical theologians, proving to us that God cannot feel for us, nor grieve over our sins and sorrows, nor rejoice in our joys. As well present us with a block of marble, or an iron steam engine, to worship, as with a heartless God of nature, or a theological conceit, impossible to imagine, much more impossible to exist. But let us believe that, when the Lord tells us He was grieved for the misery of Israel, and when he cries, "Oh, do not that wicked thing which I hate!" and when he beseeches us not to grieve the Holy Spirit of God; he means all that we mean by such expressions, save the remorse with which every sinful man is affected for the part which his own corrupt blood and breeding has had in the destruction of his child. It is most

true, and fully set forth in many passages of Holy Scripture, that "God loves the world of ungodly sinners with a love of deep compassion;" that "the Lord is good to all; His tender mercies are over all His works;" (*Psalms* cxlv., 9); that he swears: "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live;" that "the kindness and love of God our Saviour toward man appeared;" (*Titus* iii., 4); the Lord "is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance," (2 *Peter* iii., 9); and that he "will have all men to be saved, and to come unto the knowledge of the truth," (1 *Tim.* ii., 4.)

This is one of the heights of the divine perfection set before the noblest ambition of a saved soul on his heavenward ascent, this persevering love of God toward us, notwithstanding all our ingratitude, continuing to pour out its fullness of blessings, unconquered by our wickedness and enmity. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust." Yea, a still greater boon he gave the wicked world out of his pure love, "For God commendeth his love toward us, in that while we were yet sinners Christ died for us."

Secondly: This great gift of God's love shows us, as nothing else can, his love to sinful men. For love shows itself in the sacrifices made for the loved one. The mother who attends her sick child by day, and watches by its sick bed at night, shows the love which fills her soul for her babe by these sacrifices; but that child had never broken her heart by his misconduct. Nature furnishes no parallel to this love of God for his enemies. Nor does heathen history. Horatius Curtius, hearing that the earthquake gulf in the Roman Forum would not close till it had swallowed the most valuable thing in Rome, and knowing that Rome's richest treasure was a self-sacrificing patriot, rode full armed into the gulf; but the sacrifice was for his country and his friends. But God's great sacrifice was made for his enemies.

It is a wonderful consideration for every ungodly man to think, that while he is banishing the thought of God out of his heart, and resenting the very idea of the presence and care of God, and saying unto God, "Depart from me, for I desire not the knowledge of thy ways," God is all this time thinking of you, grieving over your wickedness and ingratitude, and over the endless perdition before

you, and with a heart full of love, devising the most wonderful effort which even Almighty God could accomplish for your salvation. For the very depth of your wickedness consists in rebelling against God's heart love for you, and for all fallen and lost sinners.

Let us then endeavor to look at this wonderful pledge of God's love to sinners. We cannot comprehend it; but we may see the sunshine though we are unable to gaze on the sun. The gift of His only begotten Son is the measure of the infinite love of God to the world. "God *so* loved the world that he gave His only begotten Son." In that little word, *so*, what inexpressible affection is treasured up. When Ahasuerus would express his love for Queen Esther, he said: "Ask and it shall be given thee, even to the half of the kingdom;" but had God given the whole of his kingdom—all the wide world, with all its treasures, and all the stars and suns of heaven—that had been a trifling sacrifice, compared with the gift of a son. If your house were on fire, and thousands of dollars worth of bonds were in one room, and your infant son in his cradle in another, and only time to save one of the two, would you not cheerfully sacrifice the money, though it were your last dollar, and save your son? I have read of a father and mother, and two sons, the father rowing them in a curragh, a small boat made of a basket covered with a horse hide, towards one of the Orkney Islands, overtaken by a storm, the boat becoming strained and leaking, so that though near the land, it could not float until they reached it, unless it was lightened. They threw the anchor overboard; they hurriedly threw out the fish they had caught; and they pulled out the seats, and threw them over; but still they were sinking. The father in despair cried: "One of the lads must go or we will all drown!" But which of them must the poor mother throw over? Should it be Donald, her first-born? Donald, with the black eye and curly hair, and merry laugh and helpful little hands, and ready feet—her brave, bonny eldest son? Oh, no! the mother's heart could not throw out her first-born to drown in the boiling waves. Should it be Sawney—her little flaxen-haired, blue-eyed darling, who knelt at her knee, and folded his little hands in hers, and repeated after her, "Our Father which art in heaven" and "The Lord's my shepherd, I'll not want," and who now looked up into her face with beseeching wonder, and clung to her arm, and hid his face in her bosom? Oh, how could she sacrifice her darling little son? She looked first at one, then at the other, and thought of her two little girlies at home, on the desolate lonely island, who would perish without anyone to provide for

them during the winter. One of them must die to save the rest—and it must be done quickly—for even now they were near the water's edge. One last look at her husband, and pushing her little one gently forward into the boat, with a prayer to heaven for mercy, that mother threw herself over the stern of the sinking boat, counting her own death a smaller sacrifice than the sacrifice of one of her darling boys. Heaven beheld and wept, and accepted the offering. The lightened boat was swept by a mighty wave high up on shore, and the noble mother, who had seized the floating seat, was also swept by the waves on the beach, and though stunned, was rescued by the husband, ere the return of the next billow.

But in this divine sacrifice, God gave his Son, and Himself also. God gave his only begotten Son. By this word our Lord expresses such a peculiar relationship to the Father as no other person enjoys. The Angels are Sons of God by their creation and participation of his spiritual nature ; and Adam is called the Son of God for the same reason, and so are all Adam's children—especially rulers, on account of their office, and believers on account of their privileges. But here is one who is the Son of God in a sense different from either of these, and peculiar to Himself alone. The Jews, to whom our Lord addressed Himself, well understood the force of this wonderful word, and that the Son partakes of the nature of the Father, so that as a human Father has a human Son, so the Son of the divine Father must be divine. For our Lord in using the word always emphasized it with the definite article, *the* Son ; thereby distinguishing Himself above all others called Sons of God ; and in our text particularizing the reason for his pre-eminence—that he is the only begotten Son of God. His hearers properly understood that by calling God his Father in this sense, he made himself equal with God ; and regarding this claim as blasphemy, they took up stones to stone him, and finally formally condemned him to death. This word then declares to us some relation of the divine nature, eternal, infinite, and so far beyond our feeble capacity of comprehension. Only this much is plainly revealed to us here, that with such heart love as an earthly Father loves his only begotten son, our Father in Heaven loved his only begotten, and with so much greater measure of that love, as the heavens are greater than the earth. For dignity of character is measured by capacity for self-denying love. As the love of the lower animals for their offspring falls below that of man in proportion to the inferiority of their minds, so the love of the most loving

earthly parent for his only begotten son must fall infinitely below the love which God bears to the Son of his love, the partaker of his own divine nature, the express image of his person, and the brightness of his glory, the companion of his eternity, and the agent of deity in all those glorious works of creation which adorn the universe, and show forth the glory of God.

God so loved our lost sinful world of wicked sinners going down in sin to the grave, and to death eternal, his heart was so wrung with agony at the prospect of our everlasting woe, that to prevent it, if possible, he gave his only begotten Son to veil his deity in the vile flesh of sick and dying sinners, and become a man. The Hindoos dream that sinners are punished at death by having their souls sent into the bodies of brutes for successive generations, as the greatest degradation. But the humiliation of the son of God into human nature, far surpasses all such imaginations. The seed of Abraham, which the Son of God took upon him, was a nature, not merely low by nature, like that of the beasts that perish, but morally degraded to that mortal condition, as the fit punishment for our sins of the flesh, by which we cast away the divine, and wedded ourselves to the low animal nature, with all its lusts and degradations. As the only way by which He could both atone for our guilt, and raise us from our degradation, God gave his only begotten Son to become one of us, to become the son of man, to unite his glorious godhead to our fallen manhood, and so to become partner with us in all the miseries we had justly procured by our sins, and more than partner, principal sufferer of all the insults and outrages which the wicked world could invent and inflict, until they finally hanged him on the cross amidst their curses, as the most accursed wretch the world ever saw.

The deepest agony endured by the Son of God, arose from his full view of the horrible wickedness of his brethren of mankind, for whose sake He submitted to such abasement and suffering. When the patriot soldier dies for his country, he does not behold it as a seething caldron of all the vices; on the contrary, he dies in the belief that thousands of virtuous households will be preserved in peace by the sacrifice of his life; and at least, he does not fall a victim to the fury of his friends for whom he dies. But God gave his only begotten Son to the bitter heart-breaking agony of seeing and experiencing the utter wickedness and ingratitude of his brethren, for whom He was pouring out his soul unto death. We read the story of the salvation of the dying thief on the cross as a miracle of mercy: and so it is. But if salvation were at all ac-

according to merit, that robber was, if not the most righteous man in that multitude, at least, the least guilty, since he was the only man on the earth to confess Christ, while the whole world was cursing him. Had God only given his only begotten Son into the hands of devils to work their wicked will on Him, as they did on Job, that had been horrible beyond all imagination. But how infinitely more horrible when, in addition to all that, God gave him up into the hands of his own wicked brethren, his own flesh and blood, and compelled him to endure his sufferings from their hands, and to have his cruel death embittered by the curses of the very men whom he came to redeem, of thousands actually saved by his death.

Most of you have never seen, and God grant you may never see, the agony of an honorable and virtuous father and mother, when confronted with the evidences which convicted their only, their darling son, of a series of awful crimes—the forged check, the burglar's false keys, the pistol found on his person with one barrel discharged, and the bullet extracted from the body of the wounded watchman, exactly fitting it. And as proof after proof accumulated, and that mother's blanched face grew whiter still, and her nervous fingers clutched at those nearer for support, and the speechless agony of that father's countenance chilled the souls of the spectators, and the criminal son alone stood unconcerned, it needed but his explosion of profane levity and impenitence to fill the cup of that parent's sorrows, dethrone his reason, and send him down with sorrow to the grave.

Was all that necessary for our salvation?

Ah! the very question shows that, for you at least, it was necessary to manifest the exceeding sinfulness of sin, which else had not been believed by men. Nay, more, it is evident too, that it was necessary for the Son of man, the representative man, to experience in his own person, his own body and soul, all this unfathomable depth of woe, all this shame, and abhorrence of the vileness and ingratitude and malice and wickedness, even of his own brethren, whom God had forsaken so far as to leave them free to work their wicked will on his only begotten Son, since only by such sufferings could he atone for such abominable wickedness.

Thirdly; What requital does God expect for all this incomprehensible love? For love always expects requital. Only this—that we, for whom He gave his only begotten Son, should believe Him when He tells us what He did for us. When He tells us the wonderful story in the gospel, He asks us to believe that it is all true; when

He exhibits Christ, evidently set forth crucified among us in the Supper, he desires every one of us to believe the love of God towards him. Oh, is it not marvellous that we find it so hard to believe God? Now, after God has given such a pledge of his love to the world, is it not a miracle of wickedness that any man should still refuse to believe that God loves him? Can any sin ever committed by those ignorant Jews and Romans who nailed him to the cross, not knowing what they did, equal the guilt of those who, with the gospel in their hands, and fully aware both of the dignity of the sufferer, and of the design of his death, still refuse to believe that God loves them; and when God opens his heart to them, coldly turn away and say: "Go thy way at this time, when I have a more convenient season I will call for thee."

Well! Alas! it must be even so. I know not what greater pledge of his love God can offer you. He has not another only begotten Son to give you. The almighty love of God has exhausted itself for you, and having given you his only begotten Son can do no more.

But you say: "How do I know that God gave his Son from love to me?" Are you not one of the world, of the ungodly world, whom God so loved? Are you not one of the sinners for whom Christ died? If you think you are not, will you find the verse of the Bible which excommunicates you from the love of God to the world, and from the gift of Christ for salvation. But here is your name written in the gospel: "*Whosoever* believeth." Is not that your name, and no mistake? If God had written your name and sur-name, you might doubt, because there may be another person of the same name. But when this word, *Whosoever*, is written, that means you, without any question, for surely you are some person, you are *Whosoever*.

Therefore, dear fellow sinner, *Whosoever*, listen to the beating of the heart of your heavenly Father over you, in this precious oracle, and believe that he loved you, so loved you as to give his only begotten Son to die for you, and that He loves you still with the same heart love, and is now looking for you, and longing to take you to his heart of love, as an enemy reconciled by the death of his Son, as a pardoned child, whom he longs to fold in his arms, upon whose neck he longs to weep, whom he longs to clothe with the best robe, and introduce to all his angels as the man for whom He gave his only begotten Son to shame and death, that He might save you from perishing for ever, and raise you to life eternal; for God is Love.

THE REVELATION OF GOD'S GLORY.

A SERMON BY

REV. J. H. WYTHER, M.D.,

PASTOR OF POWELL STREET METHODIST CHURCH, SAN FRANCISCO,

Sunday, June 20th, 1875.

"And he said, I beseech thee, show me thy glory."—Exodus xxxiii, 18.

The history of the Israelites affords frequent and striking commentaries upon the natural depravity of the human heart. Notwithstanding all that God had done, and the miracles of providence and love which they had seen, the people were constantly bent to backsliding and forgetfulness of God. Even under the shadow of Sinai, and with the manifestation of Divine power which accompanied the promulgation of the law, still fresh in their memories, the multitude murmured at the absence of Moses, and clamored for some visible symbol of Divine guidance. Aaron, himself, yielded a sinful compliance with their demands, and instead of honoring God by a firm adherence to his law, united with them in a breach of the second commandment. He ordered them to bring him their massy golden earrings, such as they had worn in Egypt, and from them he fabricated an image of a calf, representing the chief deity of the Egyptians.

It must be borne in mind that although the Israelites were called the people of God, they differed little in habits, and thoughts, and feelings, from the Egyptians themselves, until by a long process of education in the wilderness, and in Canaan, they were elevated to a purer standard. The history declares, that on this

occasion God threatened to consume the people, and make of Moses a great nation, when that noble hero became the mediator for Israel, and prayed so earnestly for their forgiveness that the Lord spared the nation for his sake. Yet the divine displeasure against the nation's sin was made manifest by severe chastisements, and the people were threatened also with the withdrawal of the Shekinah, or visible symbol of God's presence. This latter judgment was so deprecated by the humiliated people, that they stripped off all their gewgaws and jewels—everything rich and splendid in their dress—as a token of their sorrow; after the custom of Eastern nations; and mourned before the Lord at Mount Horeb.

“And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now, therefore, I pray thee, if I have found grace in thy sight; and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? So shall we be separated, I and thy people, from all people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face; for there shall no man see me, and live. And the Lord said, behold there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away my hand, and thou shalt see my back parts, but my face shall not be seen.”

In this history we see the man of Faith contrasted with the sensual multitude, and the revelation of God's glory to the faithful soul.

I. The man of Faith contrasted with the sensual.

Moses was forty days and nights on Mount Sinai, communing with God, and receiving the patterns of things in the heavens for the regulation of the worship of God on earth, and as symbols or types of things which concern the salvation of men. To the man of God, and the elders of Israel, the place of Jehovah's feet seemed like the beautiful blue of a sapphire pavement, and, as it were, "the body of heaven in its clearness;" but to the restless crowd below, God's glory seemed like devouring fire. So different are the aspects of spiritual and divine realities to carnal or spiritual men. We have no account of Moses' thoughts or feelings while in the mount, save those which are connected with the history of our text; but when he came down from the place of divine communion he appeared to be transformed and glorified, and his face shone while he talked with the people, so that they stood in awe of him, and he was obliged to put a vail upon his face while he talked with them. It was as though the wonderful and divine communications he received not only elevated him spiritually above his people, but actually transformed his bodily nature, as the essential glory of our Saviour transfigured his body, and even his raiment, upon the holy mount. How different was the scene below! The fickle multitude, just emerging from Egyptian darkness, and yet more than half Egyptian in their feelings, and philosophies, and habits, had erected an image of Jehovah in the form of a pantheistic symbol of the productive force of nature, and were giving vent to their sensual propensities in revelry and mirth. "The people sat down to eat and to drink, and rose up to play."

Such a scene is an image of the present world. A few pious souls go up with God in the mount of prayer and contemplation, and are elevated by the divine communion above the joys of sense, but the multitude erect pantheistic idols or theories to represent the Most High, and follow the natural bent and sensual inclinations of depraved hearts. The mass of mankind busy themselves in inquiring, What shall we eat and drink, or how shall we be clothed or amused? Yet some there are whose most earnest desire goes up to God in the prayer, "I beseech thee, show me thy glory."

II. The revelation of God's glory to the man of Faith.

1. Sensual ideas of God's glory prevail among unregenerate men. The golden calf of Israel was an image of the Egyptian god Apis, which in all probability, like the worship of Baal in

other nations, symbolized productive power. Even the rabbins of a subsequent and more enlightened age had no higher thoughts of God's glory than the conception of sensual splendor. Thus the rabbi Jehudah writes "of that divine glory mentioned in the Scripture, there is one degree which the eyes of the prophets were able to explore; another which all the Israelites saw, as the cloud and consuming fire; the third is so bright, and so dazzling, that no mortal is able to comprehend it; but should any one venture to look on it, his whole frame would be dissolved." Doubtless the term glory may sometimes be used for the splendor of sensuous manifestations, but it is in a far lower sense than that implied in the text.

The ideas of the majority of people now are scarcely lifted above the baldest naturalism. Our philosophers and literateurs prate of development and productive forces, the concentration of energy in the sun, and its conservation throughout all nature, in very much the same style as the Egyptian and Oriental pantheists of olden time; while the multitude regard heaven, and the divine nature, as purely a physical glory; and the spiritists fancifully map out all the spheres above us in regular order, and under the most material forms.

2. The patriarchial ideas of God were based on the divine communications to the early world. God's omnipresent majesty was in their minds as a continual spiritual personality, ruling all things, and they sought the ground and end of all things in him. It was enough for them that he was their friend. They could leave all questions of mere curiosity unsolved when they were conscious of God's presence. God would take care of them, both living and dead, if they observed his covenant. Hence they concerned not themselves, as we moderns are apt to do, with subtle questions concerning sheol or the state of the dead. God, the creator and ruler of all, was their God, and it sufficed them. Thus the psalmist sang: "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee. Thou shalt guide me with thy counsel, and afterward receive me to glory. My heart and my flesh faileth, but God is the strength of my heart and my portion forever." Thus Enoch walked with God, and Moses prayed: "I beseech thee, show me thy glory." It was God's glory, not the glory of the creature which he desired, as the soul's highest good.

3. God's glory is his moral or spiritual perfection—the

character which inheres in him and renders him what he is. This is evident from the answer to Moses' prayer: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." In accordance with this reply, "The Lord passed by before him and proclaimed: The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. Visiting the iniquity of the fathers upon the children and upon the children's children, unto the third and to the fourth generation."

The splendor of the heavens is not the glory of God, although it declares his glory. His glory is the perfection of his own nature; his supremacy, his benignity, his merciful patience, his manifold goodness, his forgiving love and the essential justice and rectitude of his administration.

4. The glory of God is revealed to us in the person and work of Jesus Christ. Christ is the essential revealer of God. He was known as the Word of God in Eden, and as the Angel-Jehovah of the Old Testament. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The apostle calls him the brightness of the Father's glory, "and the express image of his person." Again, he calls him "the image of God," and declares that we see "the light of the knowledge of the glory of God in the face of Jesus Christ." Moses could see nothing of the glory of God until he was sheltered in the cleft of the rock—a fit emblem of Christ, in whose person and character and work alone, sinners may see by faith the divine glory, and live. The eternal and undivided glory of God's majesty is here seen in softened splendor. Justice and mercy being beautifully mingled together, so as to exhibit the moral perfection of the divine mind, while forgiveness is provided for and exercised towards our fallen race. All the revelations of the prophets of old pointed to this, when they "testified beforehand the sufferings of Christ and the glory that should follow." The vision of the suffering Saviour by the eye of penitent faith, is a manifestation of the essential glory of God—a revelation of holy love which angels desire to look into, and which brought them down from heaven to sing; "Glory to God in the highest, on earth peace, goodwill toward men."

5. The glory of God is revealed in Jesus, only when self is hid. Moses in the cleft of the rock, illustrates our life when "hid with Christ in God." If a man sincerely prays: "I beseech thee, show me *thy* glory," he must put self out of sight. The glory of God—the sight of the supreme excellence—is the highest good a creature can attain unto. It is an answer to all questionings, a defense against all temptations, an antidote to all sorrow, a fountain of continual joy, a well-spring of eternal life and happiness. It matters not what may happen in the universe, if God, who made the universe and is above the universe, is known by the soul in all the glory of his wondrous love. But to attain to this supreme good, we must not seek our own glory, or ease, or even safety. We must get out of ourselves; deny ourselves, and seek nothing but God. God's perfect love and matchless holiness are the everlasting arms, in which a soul may lie and rest forever. The selfish, the sensual, the ambitious, the profane, know nothing of this; nor can they know it until they renounce themselves for God. To empty ourselves of all self-seeking, in a spirit of true humility, is the essential condition of being filled with the knowledge and love of God. Herein lies the chief difficulty in the attainment of a true spiritual life, and real soul-rest. We cling so tenaciously to self, and the selfish joy which springs from creatures. O that we might find the cleft of the rock in which we may hide ourselves till all the storms of life are past! Then should we find a present God to be our chief good and our eternal portion.

6. God's glory is revealed to the man of faith by God's spirit. The Holy Ghost is called "the spirit of glory," and the apostle contrasts the outward symbols and ministry of the Old Testament with the ministration of the spirit which "giveth life"—the ministration of righteousness—by which the veil is taken away from the heart, and by which "we all, with open face, beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." God's spirit enlightens us so that we may "know the things that are freely given to us of God." No one can know God's glory, but God's spirit. The glory of God is beyond all creatures. It is higher than heaven; what can we know of it? Some few rays from the back skirts, as it were, of Jehovah's garments, may reach our feeble vision, but none can look upon the unvailed face of God and live. To know God's

glory fully, would imply equal perfection with the Almighty. Yet God's spirit reveals the things of God unto us according to the capacity of our faith, and in proportion as we receive of his spirit do we see his glory. To be filled with the spirit is the measure of our capacity for knowing and enjoying God.

7. By the ministration of the spirit, revealing to us the glory of God in Christ, we are transformed into the Divine likeness. The apostle declares, "We are changed into the same image from glory to glory, even as by the spirit of the Lord." The latter clause reads in the margin, "of the Lord, the spirit." Into the image of the Lord, the Spirit, we are changed from glory to glory, while we behold as in a glass with unvailed face, the glory of the Lord. For the gift of the Spirit of God to the soul is not merely one of illumination but of direct and transforming influence. It is an inspiration, as well as knowledge—an inspiration which makes us "partakers of the divine nature;" so that as Jesus became God with us, we are quickened by the same Spirit to be one with him.

Meditate, my brethren, upon the sweep of this wonderful prayer, "I beseech thee, show me thy glory." When we pray this prayer aright, self, and creatures, and the universe, sink out of sight, and God is all in all to us. We look to Calvary, and see the Lord, the Lord God; merciful and gracious; full of benignity and truth and love; forgiving our sins while his own paternal law is honored; and sending his own Spirit to transform us, as well as reconcile us, to his own glory. So far as creatures may receive the divine nature we are changed, by one baptism of divine glory after another, into the same image of patience, long-suffering, and truth, and love. The corruptions of sensual nature no longer cling to our souls. We are "washed in the blood of the Lamb." Our vain ambitions are crucified, and we become clothed with love, and restored to right minds. We sit at the feet of Jesus, and gaze upon his glory, as a man looks into a glass; and the reflection of that spiritual beauty and excellence shines into our hearts, and so dazzles our eyes that worldly glories disappear, and we say with the Psalmist, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee."

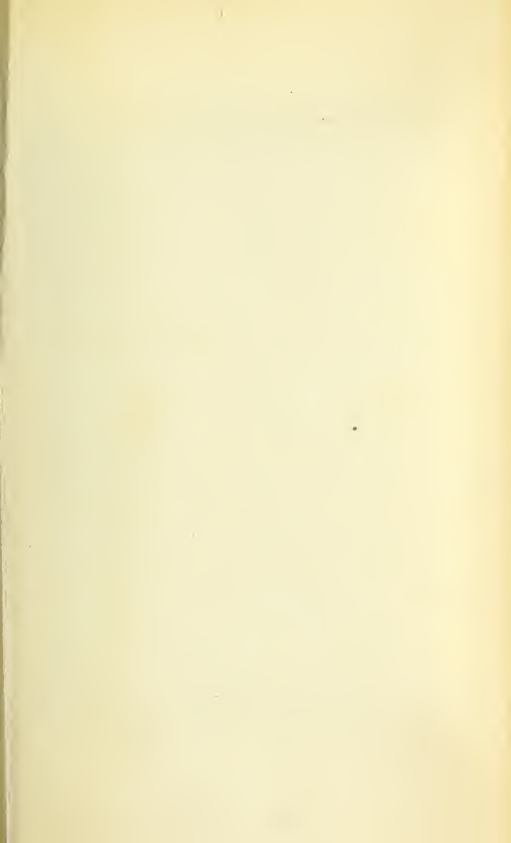
This prayer of Moses exhibits that longing of soul for the supreme good which is the chief mark of its divine and spiritual origin. Nothing but God can satisfy us.

"Thy gifts, alas ! cannot suffice,
Unless thyself be given;
Thy presence makes my Paradise,
And where thou art is heaven."

I judge that it will ever be so, and in the ages to come the language of the redeemed and glorified soul may still be translated by the prayer, "I beseech thee show me thy glory;" for the infinite glory will ever be before us, and our expanding powers will ever be receptive of it. The soul whose prayer is heard and which has found its rest in God, has come to a deep, ever-flowing, and infinite sea of life and perfection, which an eternity of progress can never exhaust. Thus the glory of God will be an everlasting fountain of satisfaction and delight; the source of all joy through eternal ages.

With a consciousness of God's presence and glory, it is no wonder that the church is courageous and patient under all difficulties. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her, she shall not be moved; God shall help her, and that right early."

O that we may ever find our true refuge in God; and continually breathe out before him, "I beseech thee, show me thy glory!"





BRADLEY & RUTLISON, PHOTO.

SAN FRANCISCO.

Rev. J. K. McLEAN.

TOWARDS THE STRAIT GATE.

A SERMON BY

REV. J. K. McLEAN,

PASTOR FIRST CONGREGATIONAL CHURCH, OAKLAND,

Sunday, September 12th, 1875.

Luke xix: 8-10—"And Zaccheus stood and said unto the Lord: Behold Lord the half of my goods I give unto the poor. And if I have taken anything of any man by false accusation, I restore him four fold. And Jesus said unto him: This day is salvation come unto this house, for as much as he also is a Son of Abraham. For the Son of Man came to seek and to save that which is lost."

In this narrative, we get the portraiture of a man in the attitude and act of entering into Christian life. A man standing, so to speak, between the old life and the new. As he is just crossing the threshold, as he is setting foot over the dividing line. We see a man situated at that supreme crisis of life which we call conversion.

It is profitable to study such a portraiture. There is likely to be, for some minds at least, instruction in it; more instruction, possibly, than they can get in any other manner.

The subject of conversion has, of course, its two sides, upon either of which it may be viewed. There is the Godward side, upon which, if we were able to see it, we should behold the Divine agencies hard at work;—the Holy Spirit, without whom conversion never occurs; the drawing power of the divine Jesus, and all those energies and agencies appointed of God for this purpose. Then, there is the manward side, looking upon which, we see nothing of those divine powers; but only the human agencies and activities moving in their normal and apparently unaided, uninfluenced modes.

It is profitable, doubtless, to consider this important subject upon both these sides, to understand how the seen and the un-

seen co-work, in bringing to pass this most important of vital results, to understand how we are workers together with God, and He a worker together with us, in this most vital field of moral activity.

It pertains, however, to the limitation, both of our thought and of our leisure—of our very patience, perhaps—that we must ordinarily content ourselves with looking at truths one side at a time, especially if we wish to observe them with any thoroughness. We ought always, however, to bear in mind when doing so, that there is another side, and that in due time that must have attention.

In considering this portraiture to-day, we shall look exclusively upon one side of the subject of conversion—upon the manward side of it, and upon the agencies thereon employed; remembering meanwhile, that it has another side, and that this exclusive look is not to be at all to the prejudice of that other side, or as indicating any possible disregard therefor.

1. This man Zaccheus had been a sinful man. Measured by any possible moral standard, he was still when Christ met him, a sinner. He was a Publican, "the chief among the Publicans." There were two reasons why a Publican should be considered, and why he should be a most disreputable man. He was gatherer of taxes—of the tax exacted of the Jews by the Romans. The Jews were a subjugated people, compelled to pay tribute. This fact greatly chagrined them. Moreover, the exaction was so enormous in amount, as to be oppressive; it ate them up. For both these reasons, they did all they could to avoid it. The whole thing was odious, and especially odious was the man who would consent to collect such a tax. If he were a Jew, he would be looked upon by others, and must look upon himself, as a traitor to his nation. None but a man already debauched in loyalty, and debauched in moral character, would consent to undertake such a matter at all. A man's self-respect must be gone before he could begin. Further than that, the manner in which this tax-gathering was managed, made it still more disreputable. Some man would take a district for collection. Instead of being paid by government a percentage for collecting the money due from that district, he would pay the Roman official who had charge of the matter, a bonus for the privilege of collecting it. Getting the job, the collector would go upon his district, and extort all the money he could. Instead of the \$1,000 or \$10,000 called for by

the Roman government, he would get perhaps twice that amount, or if the district was very rich or very populous, five times the amount. And, after paying over the rightful assessment, together with the bonus promised to the corrupt official, he would pocket the balance. It was a very profitable business. Like liquor-selling to-day, or like faro dealing, or like stock inflation, get rid of conscience, it was a straight road to money making. There was no redress. The Roman officials were in collusion with the collectors, and stood ready to furnish troops to enforce their most exorbitant exactions. Any appeal to Rome availed little. So that tax-gathering was in reality, legalized robbery. A Publican was a man licensed by law to take you by the throat, and strip you of your possessions. This Zaccheus was a Publican—a chief among the Publicans—a kind of Boss Tweed among the others. Grinding money out of people illegally, but under cover of law, was his business. He could not have been a man of good moral character. His calling forbids this supposition. It is not possible that he might have been at heart a Christian before the interview, and only waited opportunity to avow himself. Merest curiosity had taken him into the sycamore tree. He wanted to see Jesus, "who he was," that was all. There was no Christianity about him up to the point where this narrative begins. He was a sinner, an unrepentant sinner. When Jesus called to him he was just a grinding, dishonest, thoroughly unprincipled man.

That is the first thing to be noted. A man standing, as yet, without any Christian life in him. A man who has taken no step upon the Christian road.

2. Observe next, the call of Jesus and its consequences. "When Jesus came to the place he looked up and saw Zaccheus and said unto him, 'Zaccheus, make haste and come down; for to-day I must abide at thy house.'" How surprised the man must have been! He had climbed a tree merely to see the strange preacher pass by. Although absolutely regardless of all moral subjects, he had some curiosity to see the man whom all people were talking about. The great teacher stops right beneath him, singles him out of the immense multitude, speaks his name, bids him come down, asks to be taken to his house for entertainment! I suppose no decent man had been under this chief Publican's roof for years. How astonished then, when Jesus, this pure Rabbi of whom all Jericho was talking,

offers to go home and spend the day with him! A hundred doors would gladly have received Him. He passed them all for this.

The two things set Zaccheus thinking : first, that this stranger should know his name—should see him shrinking up there among the sycamore leaves, and call him down ; second, that he should ask to go home with him, whom all other men so despised, and whom they cast out as contemptible. Zaccheus made haste ; he came down and received Jesus joyfully ; that is, received him into his house ; was very glad to entertain him. The crowd murmured, because the Lord had gone to^{be} guest with such a sinner. It amazed them, too.

And now, here it was that the rest of the conversation recorded in this narrative took place, at the house. Christ's treatment of him had impressed his host. What thoughts passed through the man's soul in the short time they were getting to the house, and the hospitalities were being extended. How Zaccheus felt his baseness beside of this pure being ! How his life and character came up before him, revealed as by a flash of lightning ! His entire moral nature was stirred. He turned the thing over rapidly and took a conclusion. He came into the presence of Jesus presently, when the preliminary hospitalities were ended,—which, by the way, occupied some time and were performed by servants, leaving the host free to his reflections,—with a determination. His mind was fixed. He would make a total change in his life, and begin it upon the spot. "Lord," he exclaimed in new found penitence, "the half of my goods I give the poor ;" (how it must have taken the man's breath away to say that!) "and if I have taken anything from any man by false accusation, I restore four fold." No "if" was needed. He knew that he had done that. In that way had he made his money. But now he would make all his wrong-doing right, though it should strip of his last dollar. That was the beginning of the Publican's Christianity. That was his step across the threshold out of the old life into the new. Christ declared him now a Christian. "This day is salvation come to this house." In the morning, salvation had not come to that house ; now it had. "For as much as he also is a son of Abraham." Men had cast out Zaccheus' name as evil. They said he was no Jew. He had forfeited all claims to being called a son of Abraham. He was disowned. "Not so," says Jesus ; "he is a true son of Abraham, for he has Abraham's faith, shown like Abraham's, by prompt obedience."

Zaccheus had learned the Christian alphabet. He had become a scholar in Christ's school. He had become already Christ's servant. He had begun to keep His commandments.

3. Now, what is to be especially noticed is: What Zaccheus did that constituted him a Christian. I am speaking, you remember, upon the human side of this transaction, so that my words imply no disrespect of the atonement, or of the Holy Spirit and His power. We are looking upon the manward side, at a man taking his first Christian step, and noting what appears to human eyes. There are, of course, unseen powers at work, —we are considering only the visible part of the transaction. This penitent man did not weep. That was not the chief staple of his new experience. He did not pray. He did not kneel, even. The story expressly says, he "stood and said." There was nothing of that protracted process so many think essential to the commencement of a Christian life, a seeking, or mourning, a being prayed for, and groaned over.

What was there, then? Why, Zaccheus began his Christian life by striking at a sin. And it was the very first sin on which he lay eyes in himself. The sin biggest in him. His besetting sin. His life had been a life of fraud. He stops defrauding, and makes restitution. His life had gone to greed, to piling up ill-gotten money. He begins life new by giving away half the heap at a stroke. He strikes at a sin, and he sets out in a duty. He attacks the first sin he sees; and does the first duty which he perceives. Humanly considered, that is all of it. Yet Christ endorses him as saved. Accepts him as a Christian.

It is doubtful, whether there is a better example in all the New Testament, of conversion, upon the manward side of it, than this. It is a finger post upon the way from the kingdom of darkness into the kingdom of God's dear Son. You want to be a Christian, do you, my friend, but don't know where to begin, nor how to set out? Here is the place—this is the way. Here is the entrance to the narrow path:

1. Strike at your sin. And by your sin understand no abstraction. But that sin which is nearest to you, that sin of action, of habit, to which you are most addicted. Your chief sin, your besetting sin, whatever it may be. Zaccheus had been what was equivalent to a thief. And there he went at work. He stopped this, and made his wrong doing good so far as lay in his power. You haven't been a Publican; but perhaps in some other form you've sinned against your neighbor. You

have wronged him in some other way. Stop it; go and right the wrong. Perhaps you've money which belongs to somebody else. Perhaps you've talked ill about your neighbor. Go and see him; make it right. Or, it may be, your sin is not against your neighbor, but against yourself. Perhaps it's intemperance which is laying strong hold upon you, and dragging you down body and soul into hell. Stop it. Throw away your glass. Keep away from the bar and saloon, and the companionship of drinkers. Perhaps you've given way to some other bodily appetite. Give your first blow there then. One don't need to hunt long for sins to strike at in himself. If you want to follow Christ, and have Christ save you, go to work in good earnest against the first sin you find. To save you from those sins did Christ come.

2. And with equal resolution go at duty. And here, too, I mean no abstraction, but something concrete and tangible. I do not say do right, but "do some right thing." The first which your conscience, which the Holy Spirit points out to you. The first thing which it occurred to Zaccheus to do, was to give money to the poor. I suppose that occurred to him first, because in his case, conversion stirred up the money question. His newly awakened moral nature was sensitive to it. He had money. He could give it. Money lay upon his conscience. The thing he could do, he did do. Do you in like manner. Are you the father of a family? Go home and take your Bible and tell your household you're going to serve the Lord Jesus Christ. Read to them God's word, and with them gathered about you, ask God to help you stand to your purpose. If you have no family, if you're a young man or woman, then go to some trusty Christian. Tell your new-formed determination. Seek counsel, sympathy, help. Commit yourself. Confess Christ to somebody. Are you a young boy, or girl? Then, go to your father, or your mother, and tell them what you mean to do, just as the Publican told Jesus. Or if you've no parents go to a Sunday-school teacher, pastor, somebody, and open your heart. Or duty may come in some other shape. Have you been lazy, idle, a general good-for-naught to every one? Go to work. Have you been a liar? Tell the truth. Have you been disobedient at home, fretful, uncomfortable, like a chestnut burr in the family? Begin now to obey. Study to be gentle, sweet, helpful, quiet. Have you been an idler at school, studying only just as much as you were compelled to do? Begin on a new leaf, there. Or

be the duty anywhere, begin it: just whatever duty you first see.

It may seem to some, that this is making the beginning of religion to be an exceedingly material thing. Perhaps, some one says: "I thought men had a great tide of feeling when they stand at that critical point of turning to the Lord Jesus. I thought there was weeping, and breaking down, and feeling how sinful one has been, with a great deal of shame and sorrow. I thought, that there is some joy in receiving Christ and forgiveness of sins." My friends, the Lord Jesus Christ would rather have an ounce of conscience than a pound of feeling. He would rather have understanding, principle, resolution, enlisted for the new life, than all mere sentiment in the world. He says, "Not they that say unto me, 'Lord, Lord,' shall enter into the Kingdom of Heaven, but they who do the will of my father in heaven." Crying "Lord, Lord," is feeling. That and nothing with it is worthless. If feeling move the soul to action, all very well. The more of it, the better. But it is the inward action which tells, not the feeling, after all. The gospel don't tell us anything about Zaccheus' feeling, but about what he did. The Bible tells nothing about Matthew's feeling when Christ called him from the receipt of custom, only about his action. Christ said, "follow me." Matthew rose up, and followed. The Bible says nothing about how Andrew and Peter felt, nor about how James and John felt, when they were called from their nets and fishing boats. It only tells how they obeyed the call. Christ, through Zaccheus' conscience called him, and Zaccheus obeyed. He did for Christ, what conscience told him to do.

"But isn't it to be supposed Zaccheus had sorrow for his sins, even though it's not named here?" He had sorrow for one sin, that's plain; for he slaughtered it right there on the spot. And no doubt, as he grew in Christian experience, Zaccheus saw a great many other sinful things in his character and life, and that as fast as he saw them he slaughtered them. No doubt, as his character ripened and mellowed under the power of the Holy Spirit, Zaccheus looked back upon his base life with more and more abhorrence, and sorrow and penitence. But at this moment in which he began his discipleship, I doubt whether his general sinfulness weighed upon him much. His particular sinfulness was as much as he could think of. So, in case of a sinful soul now, be he dishonest man, or rum-drinker, or swearer, or impure person, he had best at the outset, confine all his

strength to his particular sin. His general sinfulness will grow upon his perception as he goes on.

Just so about duties. No doubt Zaccheus saw a great many of them in time. And, no doubt, Christ gave him grace to march up to them as manfully as he did to this one. But we can't perform duties until we get to them. Duties stand in line, usually; they come to us one by one. It isn't worth while to neglect to-day's plain duty, studying up next year's. The Christain, standing like a tree by the waters of salvation, bringeth forth each fruit in his season—not ahead of it.

"But what about love. Is not love necessary to the beginning of true religion." I'm sure Zaccheus was grateful to Christ. His heart 'was touched by the Redeemer's wondrous gentleness toward him. The germ of love was there. As Zaccheus went on in Christian living no doubt this germ put forth root, and trunk and limb, and grew into a great tree of love. No doubt, before his death, if he went on in a consistent Christian life, Zaccheus came to regard with great love that man who came with such power into his sinful life that day at Jericho. But, at the time of which the text speaks, Zaccheus did not stop to look into the condition of his feelings very much. His whole soul was occupied with the great resolve he was carrying out.

"But one more question, as to faith. By faith are we saved. What about Zaccheus' faith?" Zaccheus had the very essence of faith. Zaccheus' faith was like Abraham's. Paul tells us about that, in the 11th of Hebrews, the great faith chapter. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." God told Abraham to do a certain thing. He obeyed, he did it, leaving consequences to God. He entered upon a way whose end he could not see. That was his faith manifested by obedience. By it, he won for himself the name "Father of the Faithful." Like it, was the faith of Zaccheus. God, through conscience, told him to set out on a certain course of action. The result of that action he could not see. Where it would take him he did not know. But the hither end he saw, and he obeyed. And for his prompt obedience, was called by our Lord himself, a son of Abraham.

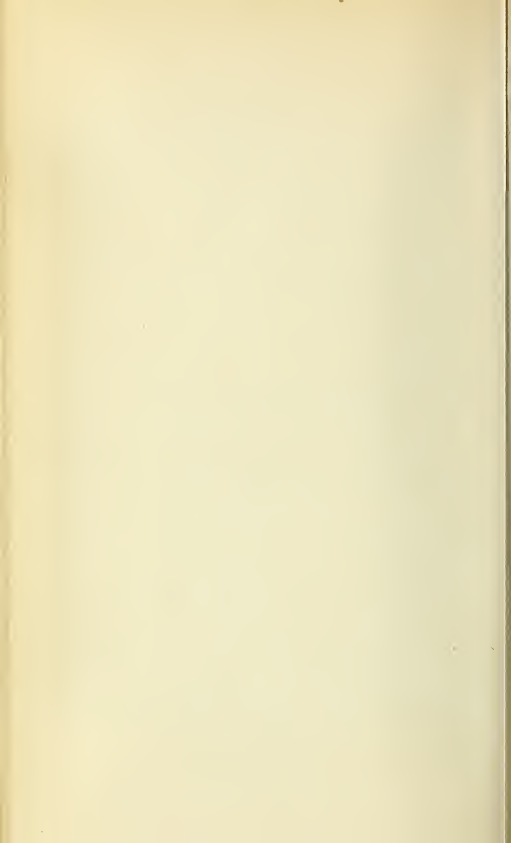
"Surely, however, prayer is one of the essentials of the new life. It is not to be suggested that Zaccheus, or any other soul, could come under the power of unseen things without prayer?"

Most certainly not. The Publican's prayer is a model here. He spoke directly to the Divine Jesus, the desire and the intention which was in his soul. Without prayer, in this sense of speaking to Jesus, no soul comes into the new life. But one single word of heartfelt prayer opens that door of mercy. The soul, being placed in an attitude of penitence, as the soul of Zaccheus was, then all Divine powers and energies at once begin their work, and the penitent sinner, even in that self same instant, is "born from above."

There are men and women here to-day, no doubt, who are unconverted. Who have not turned from sinful ways. Who know not Christ as any living power upon their lives, or as any living joy within their hearts.

He calls to all such. He says to every such soul "make haste, come down, for to-day I must abide at thy house."

Perhaps there are those who would receive him gladly, if only they knew how. Study the example of this sinful man at Jericho. Receive Jesus as Zaccheus did. Repent of sin. That is, not only feel sentimental about it, but of all things leave it, turn from it with your utmost power of will. Lay hold on duty and obey Christ's word. Put yourself in consecration at his feet. And this day will salvation come to your house. The Christ will lay his hand in acceptance upon yours, and will say "for as much as he, also, is a son of Abraham. For so the Son of man is come; to seek and to save that which is lost!"





BRADLEY & RULOFSON, PHOTO.

SAN FRANCISCO.

Rev. THOMAS GUARD.

ADDRESS:

BY REV. THOMAS GUARD,

AT THE ANNUAL MEETING OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION,

TWENTY-SECOND ANNIVERSARY.

Allow me to say (what you have often heard repeated by the many visitors to your State and City), how much I have been surprised, amazed, delighted with the many wonders, beauties and excellences of your Empire State and its metropolis. Your all but perfect climate; your fabulously productive soil; your fruits, worthy of Paradise before "the fall"; your hills veined with silver and aglow with gold; your bay, land-locked, picturesque, and spacious enough to harbor the fleets of many nations; the access to your city, both by land and water; the perils of flood you have survived; the perils of fire above which you have risen, so as as to warrant me in applying to you two lines from one of C. Wesley's hymns:

"Like Moses' bush you mounted higher,
And flourished unconsumed in fire,"

and there is, though last named, not least in importance, your flourishing association. I am delighted to learn that this association is all but as old as your city, and within two years of the age of its sister association in New York. Everything in the title of the society is suggestive.

1. It is an *Association*. Wherever we turn, we meet with association; there is nothing alone in the universe. Matter displays the association of chemical affinities, and is subject to the sway of that of gravitation, whereby solar and stellar systems are fashioned. There is not a star that is not one of a group; nor comet that is not one of a brotherhood; nor sun that is not part of a galaxy. Atom is bound to atom; gas commingles with gas dewdrop clusters with dewdrop; mountain

leans on mountain; ant works with ant; grasshopper marches o'er valley and plain, one of a myriad host of destroyers; buffaloes troop in herds, and wild fowl wing their flight from northern to southern feeding-grounds in squadrons and battalions. Isolation is unknown—from lowest existence, up to the bright and beatific hosts, who cry out and shout: "Our *fellowship* is with the Father, and with His Son, Jesus Christ." Preeminently is this a characteristic of humanity. The home is the initial stage of the law; the citizenship of a tribe or nation, is a further stage, and the fraternity of the Church of Christ, is the highest earthly stage. The age we live in, owes not a little of its greatness and its glory, to the sovereignty of this principle.

The *commerce* which gives its vessels to plough every sea with their keels, and utilize every breeze with their sails, is the fruit of association.

The *science* which plucks from the ocean its mystery; from the lightning its meaning; from the sunbeam its message; from the forest its wonder; from the "ancient hills" their story; from life its laws, and from death its lessons. The science which hath tracked the meteor, and heaved the lead in the abysmal depth of the human spirit—this science is none other than the fruit of association. Humboldt works together with Livingstone, Herschell labours side by side with Agassiz, Kant toils a bond-slave with Hamilton, Darwin is yoked with Dana, Stuart Mill cheers on Spencer—association is their law.

And LIBERTY is a fruit of the same great force.

If men to-day are freer than they ever were—if larger numbers of men are freer than they ever were—why is this so? Not by one brave hero's toil, or trials, or triumphs, hath this been won. Essayist wrote to win this; Poet sang to win this; Sage propounded to win this; Artist painted to win this; Historian penned his glowing paragraph to win this; Martyr-patriot fought and bled, rotted in dungeons, and climbed the scaffold to win this; Hampden and Sidney, Locke and Washington, Lafayette and Garibaldi, yielded their sweat of brain and sweat of heart, to water the immortal seeds of that tree of liberty, beneath whose ample and grateful shadows we find a sanctuary to-night. Our freedom is the fruit of *association*. And indeed, so convinced are tyrants of the power to upheave their throne, lurking in, and ready to leap forth, from associations, that they bend their utmost efforts and energies, to the purpose of breaking up all such bands of conspirators against their dynasties of despotism. It is one of the sure and certain vi-

dences of the reign of freedom, when associations multiply unchecked, for the defense and propagation of *opinion*. They are the terror of tyrants, they are the favorite offspring of liberty. And, inasmuch as all *associations* make their members very much purer, and nobler, and braver men, than they would otherwise be ; or else very much baser, and fouler, and falser, no one can hear of a new association with indifference, or without some measure of interest.

Such is the strength of association, that even the Anarch of Pandemonium recognizes it. He has a kingdom. He is not so foolish as to be "divided against himself." "Distinct as the billows, yet one as the sea," his forces rally round his dusky banner, catch his will, and hasten forth to further his behests, by strewing the earth with havoc-spoils. So also, one *man* chases "a thousand," but—such is the might of union—two shall put, not two, but "ten thousand to flight." The advent of Christianity testifies to the same principle, for then, the disciples were all "with one accord, in one place." Association—it is a confluence of many streams ; it is a gathering of many forces ; it is a combination of many talents ; it is a concentration of deversified experiences. And if in union there is strength for good or evil, how solemn the state of mind in which we ought to contemplate an addition to the associations of the age, such as this !

2. For it is an association of "*young men*." Hah ! What a magic in the words, "Young Men." Who would not be a young man ! What snowy-headed sage would not be again "a young man !" What a halo of romance encircles the brow of a young man ! What hopes cluster round him ! What hearts beat deep and high by reason of his possibilities ! What forces lurk, what founts of poetry lie unsealed, within his breast ! What perils haunt his pathway ! What gins and traps are spread and laid for his unwary feet ! What baits are held forth to lure him ! What seductive voices float upon his ear ! What meretricious visions swim in upon his imagination ! What impulses heave him ! What passions thrill and throb his being ! To what a height may he hew his way ! With what a robe of honor may he fold his spirit ! From what a throne of moral kingship may he not dispread, and through what ages may he not transmit, his influence ! He touches chords that shall vibrate throughout eternity. He is beginning to form character. Whose ? His own, preeminently, as well as others. All things wait upon him to serve him, to ennoble, to enfranchise, to adorn his character. What will he do with himself ? How does he purpose using

himself? To what depths shall he descend? With what foulness shall he clothe himself? How far from God shall he drift, drift, drift, driven by the demoniac passions of *falsehood, foulness*? How soon shall all tenderness pass away, and all beauty vanish, and all truth give up the ghost, and all manhood be pawned for pleasure the most sensual, and his very soul, like Cleopatra's jewel be dissolved in the swine-trough of debauchery, until only *the omniscient God shall be able to detect amidst the utter spoliation, evidence the most filmy, that such a monster, was once a man!* As an Association of "*young men,*" it commands our attention, it elicits our sympathy. It must either benefit or curse them. Association is not always and absolutely beneficial. Men do not always encourage one another to noble deeds and honorable principles in their associations. Not infrequently they meet to frame iniquity by a law, to concoct schemes of plunder, to devise methods for the corruption of morals and the seduction of the innocent. Their chambers of assembly may witness the rapid flight of shuttles, weaving webs of cunning workmanship, wherewith to enmesh the raw, and crude, and simple-minded. What is the guarantee of safety? The peril of association is lessened by another thought suggested by the third term in the title of the association.

3. It is "*A Young Mens' CHRISTIAN Association.*"

Yes, this is the guarantee of safety.

An association formed upon, and framed to promote Christian principles, and abiding under the sanction of the Divine Founder of Christianity. This tranquilizes our fears, and allays our anxieties.

From what we know of our Christian Religion, we unhesitatingly assert, a society steeped in the spirit of Christianity, and true to the same, cannot but be beautiful in the truest and best sense.

For we are not in the dark as to what our faith is, as to what it teaches, as to what it leads. We have but to study it in the life and in the teachings of its founder, to be assured that it is the friend of all that is just; the patron of all that is pure; the parent of all that is "*lovely and of good report;*" that it is God's own last, fullest expression, of peace and good will to man.

Christ is Christianity—in essence, in spirit, in embodied power. He lived out His own peerless teaching, leaving us an example that we should tread in his steps. A system called by his name cannot but respect, if not revere, humanity. It must be lustrous with the loveliness of Him who was fairer than the children of

men; in whom was no guile—who was the friend of publicans and sinners; who saved not himself—pleased not himself—that He might save others.

There shall be nothing mean in it, for He was magnanimity. There can be nothing false, for He was truth unadulterated. There can be nothing foul, for He was holy, harmless, undefiled. There can be nothing harsh, for he was meek and lowly in spirit. There can be nothing vengeful, for He prayed for His murderers. There can be nothing bigoted, there can be nothing sectarian, for He spake the parable of the man who fell among thieves, and received favor from a Samaritan. There can be nothing fastidious in philanthropy, for He forgave “the woman who was a sinner.” He cared for men’s bodies, and so does this association. He cared for men’s heart-sorrows, and was the friend of the death-bereaved family of Bethany; and so does this association. He cared for men’s souls—His whole life and death was given to this object, and so does this association propose to live and toil. No; we are not afraid of this society. It is salt in the midst of corruption. It is light in the midst of moral gloom. It is a shelter for defencelessness. It is a home for forlorn and forgotten ones. It is a temple whence flow living waters, whose rivulets touch and turn barrenness and aridity in blooming garden and verdant vale.

All hail ! all hail ! we cry out, and shout from the bottom of our hearts : Live, live long; live vigorously ; live honored ; live beloved; live to multiply in numbers, in power, in influence; live “forever blessing and forever blest.”

4. I, for one, tender this Association my most sincere sympathy, and whatever of practical aid it may be in my power to render, because of its *emphently Catholic spirit*. True, I love my own garden ; I love to pluck a tinted flower from its odorous beds ; I love to saunter beneath its orange grove ; I love to linger near its mimic cascade, and bend over its fern-margined pond, where gold-fish sport and lilies float. But I also take delight in visiting my neighbor’s conservatory ; and can revel in the luxuries of his tropic plants and palms ; regale my taste from the purple cluster of his generous vines ; and cherish a healthy rivalry of produce in all that can minister delectation to sight or smell. And I love, as well, to hie away beyond garden wall and hedgerow, and lose myself within the mazes of a *people’s park*, where the free winds sport, and the unwindowed sunlight bathes wide acres of shrubbery and pensive glade or gentle

undulation, in its ample wave, and then robes them in its cloth of gold. To me, such is this Association in its reach of principles, and in its range of purpose; and I therefore wish it God speed.

5. I have been requested to address some remarks specially adapted to the young men who may be present to-night. I do so with an earnest prayer that something said may reach some heart, and win some wanderer unto ways of righteousness and peace.

Young men, we want you for our Lord and Master's service. The Church needs you. Her head looks to you. The future of our religious life and of our country's weal, is at your disposal. In the struggle for the truth, swiftly drawing nigh, we wish to feel that you follow "the banner to be displayed because of the truth." That struggle is imminent. The hosts are mustering. The plan of the campaign even now lies mapped before our antagonists. The chieftains in the ranks of our fold are bronzed warriors—cool, calm, clear-visioned. The battle shall not be with tramp of war-horse, or peal of clarion, or rush of sycthed-chariot, or plumed helmet, or glittering spear. No; the weapons are of substance more ethereal; but the combat is, therefore, the more fierce and stern. Principles! Principles! Thought! Spirit!—these are the implements and enginry of the struggle. Despotism against Freedom! Priestcraft against Manhood! The struggle shall thicken around the corner-stone of our republican institutions—our public and free school system. To pluck that from its "Colgne of Vantage," and then hasten and look for the crash of the stately edifice of our national liberty.—This is the sworn object of our foes. And, for its accomplishment, they are resolved to subsidize aid from Heaven, and Earth, and Hell. We would have you swell our ranks; we would have you fitted for the hour of trial. We would, therefore, persuade you to-night to decision. With many of you, all you need is *decision for Christ*. You know your duty—more light is unnecessary. It is yours to step out from the ranks of ungodliness and become now, at once, enrolled with the hosts who serve the God of your mothers. Why not? You would live a consistent life, you tell us. You cannot bear the thought of inconsistency. Your sense of honorable manhood shrinks from such a possibility. And, from what you know of yourself, and of the perils of a life of loyalty to Christ, you see no prospect of stability were you to profess yourself a member of Christ's Church. Well, we appreciate your sentiments; we admire your ideal of true manhood.

But let us remind you of a few facts. There is danger from *within your heart*. But, decision secures for you that renewal of your heart whereby you become "a new creature." Conscience is enthroned. Will is enfranchised. Heart transformed by no less a power than the love of God, shed abroad in it by the Holy Ghost given unto you. Now, when you *would* do good, you *can*, for you are "made free from the law of sin and death." You tell me of the dangers lurking in *your body*; of appetites, whose seat and instruments are there; of senses, avenues of ill; and that with such it is impossible to struggle and win. But, your *very body* becomes "the temple of the Holy Ghost," by whose inworkings all its members become servants of righteousness: every impulse is refined, every function regulated, by the subjugating and, may I say so, the sublimating operation of "the Spirit of Holiness," so that every particle of the living frame shares in the transfused purity, and becomes as precious in His eye as was the dust of the sacred shrine, which once adorned Sion's crests, to the Jew. You tell me of the Devil—of his subtlety, his virulence, his experience; of the hosts with him, the relentless hate they cherish, and the unwearying, pauseless purpose they pursue, with a persistency indomitable, and a resolve unyielding as the laws which bind the spheres. But, they are serf-subjects of Him who spoiled principalities and powers, and whom you serve. They know Him—who He is. They crouch at his footstool; they tremble at His glance. And against their hosts we ask your open vision to behold the squadron of the sons of light. For every lance hurled by Hell, there is a seraph shield to catch and shiver it. For every falchion thrust, there is an angel scimitar, of edge as keen and temper as high, wielded by hand as skillful, and guided by eye as quick—as vigilant; as swift to parry and as strong to shatter; for, are they not all ministering spirits, sent forth to minister to them who are the "heirs of salvation?"

You tell me of the power of the society by which you are encompassed; its blandishments; its scorn; its bitter mockery, taunt, sarcasm. True, these are vigorous forces; they have won full many a victory. Sturdy is the spirit equal to their onslaught. To endure such contradiction of sinners with meekness, to return good for evil; to rein back the soul and in patience possess it, implies no mean portion of the martyr's spirit. But, we remind you of the brotherhood of the Christian Church, prepared to welcome you, and ready to give you scope for your new activities, and channel for your new affections. There

may you find companionship; there obtain sympathy, and amidst such fellowship wax courageous, and quit you like men. The friendship of the world abandoned, lo! there is the friendship of the excellent of the earth, at once your solace and your shelter. You mention the power of "things seen"—the visible, the palpable, around, above you—such as Satan dispread before the eye of our Great Master—the pomps and pleasures of this present evil world. We admit it all. But, the Christian is one endowed with a *sixth sense*. He is a clairvoyant in the deepest meaning of the word. He lives, he walks, he endures, he conquers—"by FAITH." This soul-faculty pierces the clouds and veils of sense; places the spirit under the sovereignty of things not seen; gives substance, reality, definiteness to them. By its constant action the potencies of the invisible play upon you; pervade you; uplift, impel you; brace, nerve you. In their presence earth relaxes its grasp; the splendors of sense fade and blanch; the pleasures and pains of time dwindle and minify; eternity in all is augustness, grandeur, sways the soul; life swells into proportions worthy of such realities; character assumes a measure and stature congruous with such immensities. The wonder then is, not *that we should endure*, but that *we should FAIL to come off* "MORE THAN CONQUERORS," seeing "we look not at things seen, for they are temporal, but, at the things that are not seen, for they are eternal." My brother, become one with Jesus Christ through humble submission to, and hearty acceptance of Him, and you step within a more than enchanted circle, and become the focus of all the forces of God's moral empire; upon you they shall center, on your behalf combine; on your unsealed ear there shall float from the realms of light, as the sound of many waters, the choral shout: "*We know that all things work together for good, to them that love God.*" Then, Creation fulfills its purpose, Providence realizes its design, Redemption achieves its end in you. Every step you take shall be a triumph; every note you utter, a conqueror's ode. Habit shall strengthen you. Peril shall educate you. Toil shall harden you. The law of development shall work in and through you. It doth not yet appear what you shall be; and passing hence in God's good time your character shall proclaim you "meet to be partakers of the inheritance of the saints in light." Should such be the issue of this night's appeal, then you shall have cause for eternal thanksgiving, that you were permitted to take part in the 23d anniversary of this Young Men's Association.

MEMORIAL

OF REV. EDWARD S. LACY,

PREPARED FOR THE GENERAL ASSOCIATION OF CALIFORNIA, AT ITS ANNUAL^d
SESSION WITH THE PLYMOUTH CONGREGATIONAL CHURCH,
SAN FRANCISCO, OCTOBER 15, 1875,

BY REQUEST OF THE PROVISIONAL COMMITTEE.

I must consider it a most infelicitous selection that one who was a comparative stranger to our dear departed brother—one who came to this coast after the freshest and most memorable labors of that brother were finished, and who had no personal share in the stirring movements and fateful problems of the early California times, under whose shadow our brother played his part bravely and well, should have been called upon to prepare for this association a memorial paper of a life that was so rich and fruitful, and that closed all too soon. There are members of this body who antedated the arrival of Mr. Lacy on this coast, who stood with him in council and in work through the eventful years, in which he was girded with strength, and shared with him the tasks that challenged evangelistic enterprise and tried the faith and hope of God's servants in that formative period, any of whom might more fitly have been charged with this friendly office.

Nearly all that I can offer you, and certainly the best, will be the second-hand tributes which I may gather from those of you who have kindly written for me, or spoken commemorative words of one well-known and intelligently appreciated by you, and set them before you again, with a change of hand or of voice, but still unmistakably your own.

I had heard of Mr. Lacy before I sailed by the Isthmus to stand as his successor in the pulpit of the First Congregational

Church of San Francisco. One day in Boston, while brooding the call to this Western shore, I fell in with Dr. Rufus Anderson, the well-known senior Secretary of "the American Board," who had not long returned from a visit to this city and to the Hawaiian Islands. I asked him if he had met Mr. Lacy while here. "Oh, yes,"—said he, and his face brightened up as with the light of pleasant memories—"he gave me a most cordial and hospitable welcome. I felt at home with him at once." "Did you go to his house?" "Yes, I could not resist the warm insistence of his hospitality. I climbed, I don't know how many steps from the sidewalk to reach the level of his threshold; but it was worth all the toil. HE WAS A MOST INTERESTING MAN"—here the emphasis was full and strong—"one of the most interesting men in conversation I have ever met."

How the qualities which were so conspicuous and lustrous in our brother with all who knew him best shone out in that brief-passing interview, and how deep the impression which they made!

There was the warm and true-hearted hospitality which he loved so well to exercise, and which, doubtless, so many of you have often shared. He was not merely cordial in manner. It was not simply a surface politeness, which knew when to bow and to smile, and when to give the hand. His was a large and loving heart. It went out with all its fulness in Christian friendships. It opened wide and welcoming doors to all who came in the name of the Lord. Its capacity for affection and sympathy was great, and was exercised, wherever it could be, without limitation or restraint.

The deep impression of genuineness and sincerity which Dr. Anderson received from Mr. Lacy is the same which every visitor to his presence bore away; there was never with him any such thing as "acting a part." He was transparent as crystal; what he thought and felt he expressed, and nothing else. Every word, every tone, every gesture, every demonstration of his was a true exponent of the reality of thought, feeling, and purpose lying back of them. Nothing sounded hollow in any of the echoes which his being gave out. He *was* in character and action what he seemed to be. "I cannot conceive him"—one brother writes to me—"shrinking from duty before any opposition; and still less as crawling snake-like to his purpose through winding and hidden ways. He was transparently honest,"

The record of his early labors on this coast, first in Crescent City, and later and longer in San Francisco, when the energies of youth and the fires of an inward consecration to Christ burned together in his veins, have been spread already before the California public. Concerning the enthusiasm and ardor with which those labors were prosecuted, our Missionary Bishop has given me his written testimony. "I first saw him," he writes, "at a joint meeting of the Congregational Association and the Presbytery of San Francisco, in Sacramento, in the Fall of 1854. He was just from Crescent City, where he had been doing Home Missionary work during the Summer. I remember my first interview. After the doxology we went out of the church arm-in-arm, and for an hour we walked under the brightest moon and stars I ever saw. He dwelt upon his work in that little mining town, from whence he felt sure he could reach out, touch, and help shape present and future interests of the kingdom of Christ. He spoke of his lot being cast on this Pacific coast with gratitude and enthusiasm. How to do his work best was his anxiety; not where he might preach to biggest congregations."

An earlier impression even than this has been furnished me by another brother, who knew him long and well. I quote this earnest testimony without fear of wearying you: "He came direct from the Home Mission Secretaries in New York, and that was always a welcome introduction to us. I was then acting as agent for the Society, being at the same time pastor of the Howard Presbyterian Church. Mr. Lacy came alone. He made his way over the sand-hills, past the 'white church on the hill,' to my house on Howard street. We gave him a cordial greeting, and the grasp of that generous hand of his, and that cheery, open-hearted look put him on terms of confidence with us at once; and I have to say now, after more than twenty years of intimate acquaintance, and in sincere grief over his new-made grave, that the confidence he inspired on this first acquaintance he never impaired or diminished, not even by so much as a word or an act, to the end! Just what he seemed to be then he proved to be ever afterward. * * * He was a large, healthy, noble-looking man, then some twenty-eight years old, I should think. He was full to overflowing with the spirit of work. California was young, and so was he; and the field just suited him. He didn't say a word about a large place, or a promising place, or a place near by, or a place where a man

would be appreciated ; but he wanted to know where he could find a people destitute of the ministry of the Gospel ; for there he wanted to go and preach right off."

When I accepted the pastorate whose ties he had held and whose duties he had fulfilled for nearly ten years—though more fitfully and brokenly toward the last, through failing health—I had a great desire to see him. He was then on the other side of the continent, seeking restoration under the genial skies of Virginia. I heard his name frequently mentioned by the families of *his* people and *mine*, in every accent of love, gratitude, and reverence. Never did I hear from any tongue one lisp of dissent, or one qualification of these strong and abiding sentiments.

At length I saw him as he revisited the State and the city, in the fresh hopefulness of recovered health and strength. I gazed upon the goodly stature, the full and noble brow, the kindly eyes, the cordial smile, the outshining gentleness, purity, and sincerity which all of you will remember as the unvarying witness of his presence and countenance, and felt that I looked upon a rare man, a servant of God without reproach. I could adopt then and now the apostrophe of one of the *Pacific* editors, saluting him gone : "Oh, brother, genial-spirited, great-souled !" and add to it, "favored of God and beloved of men !" I rejoiced that this coast was again to be his home and the theatre of his faithful toil. And through the remnant of his stay and his work I had never occasion to qualify my first impression of him.

In entering the pastoral field which he occupied so long, and taking up the work which his hand had relinquished, I have never come upon any influence of his, perpetuated from his doctrine or his life, or his plans of Christian nurture, concerning which I have had a question or a regret. I have learned both how devoted and how wise he was in the spiritual care and training of his people. It was a genuine scriptural and apostolic type of piety and discipleship which he sought to make the mold of Christian manhood for those who followed his teaching, and he was greatly successful, as I can testify by cumulative evidence, in this desire of his heart, this purpose of his ministry. And I have learned in the same way that a true minister of the Lord Jesus Christ can never die. He is gone, but his works do follow him. They live after him, and he lives in them. The issues of his prayers, and sermons, and conversations, of all his patience and fidelity, are still ripening and spreading, and will

continue to multiply and to repeat his fruitful service through coming years and generations.

Of his special characteristics as a preacher I can only present you the testimony of others, competent to bear witness. I take a sentence or two from the *Pacific* editorial: "His mind had in it something of the majesty of his person. His thoughts were massive and powerful. The dignity of a grand manhood was in all he said and did. In the pulpit he had a great power of impression, through his depth of thought, lucid reasoning, reach of imagination, and through his unmistakable sincerity, earnestness, and whole-heartedness." I transcribe from the estimate of another, written for me at my request: "As a preacher he seemed to me characterized by a strong grasp and a vigorous practical use of the truth committed to his utterance. I did not judge him to be very acute in analysis or subtle in argument; I did not suppose him to be very quick in mental operations, or ready for off-hand, instantaneous service. But I judged him willing to study, and to think hard, that he might think well.' What he had thus well considered he uttered as one having authority, with strength and the best sort of impressiveness, carrying the truth home to the conscience, and with a sort of spiritual magnetism almost constraining the will." I add the estimate of still a third: "He had no time to speculate in the border land of doubt; he lived to preach the great, main, plain, vital truths of the Christian religion, that he might save men. And he was always driving strongly and straight for that result. His heart was in it, and everybody felt the force of it. His speech might not have been especially elegant or eloquent; but it was convincing, and carried the point." I give a few words more from a note addressed to me by one of his parishioners, still an active member of the First Church:

"As a distinctive feature of his ministerial labor mention might be made of his Bible-lesson readings on Sabbath mornings, with explanatory and hortatory remarks in passing, which were always highly entertaining and instructive."

His love for the children and youth of his charge was especially deep and tender, and constitutes, with all who attended his ministry, a precious and salient feature of his life and work. He knew how to win the confidence of young men and young women, and how to captivate the heart of childhood. The strength of his own affectionate nature and the charm of his genial spirit and

winning manner secured his loving grasp upon the young of his flock and made them accessible to all the fidelities of his shepherd care. All who have written of him have laid stress on this magnetism of his for those in the morning of life. I borrow only one tribute in this vein from the pen of Prof. Benton, in the *Pacific*: "During his pastorate he found great delight among the children, and in the various households of his people the youth flocked around him and were made glad by his kindly word and smile. He sought particularly the welfare of the young men, and they were not slow in appreciating him. Scores of those who, under his guidance, were led to Christ, are now among the most active and useful Christians in our churches."

In his distinctive pastoral work he was constant, arduous, and untiring. He was no stranger to any family of his people. He crossed every threshold of the home life under his charge at least once a year, and as much oftener as there was occasion, by reason of sickness or bereavement, to repeat his visits. One of the officers of the church informed me that the pastor, accompanied by one or more of the deacons, called upon all the families of the congregation on New Year's day. Of course the number of such families was smaller then than now. But that must have been a task, if so pleasant an office can be called a task, performed with no little labor, even in the earliest days of his pastorate. He began the round while the morning was still young, and continued until and after the evening shades had fallen. A lady of the church told me that he sometimes came to her door before she had left the breakfast-room for her general household duties. And in these visits he sought not merely to exchange familiar social greetings, but to leave on mind and heart some distinctive religious impression. And in these visits, as in all his pastoral intercourse, the youthful life of the home received his special and affectionate attention. But he did not restrict his personal interest within the bounds of his own official field. His heart went out in fraternal sympathy to all his brethren, far and near, and to the aspects and exigencies of their work, pressed often by hard problems and encountering manifold discouragements. Brethren more remote, in newer parts of the country, and engaged in initial missionary labors, were sure of his prayerful remembrance, his helpful counsel and his practical aid. "I can never forget," writes our brother Pond, with glowing pen, "the generous gift and glad God-speed he was so eager to give me

when, after our new and beautiful church in Downieville, with almost the whole town, was burned, I came to ask aid of his people in erecting another ; nor the kindness with which he gave nearly two weeks of time to come to Downieville and spend a Sabbath with us, and preach the sermon at the dedication of our chapel ; nor many other kindnesses since those days received, which may not be mentioned, but which will live in my heart in verdure perennial." Nor are these friendly offices shown exclusively to his Congregational kindred. Bro. Warren has furnished an instance outside this narrower circle : "To a poor Baptist minister, who called on him one day, he said, 'Brother D——, have you any money ?' 'No.' 'Well, put your hand in that pile and take what you want.' "

And while his local sympathies were so strong and his devotion to the work of Christ in California so absolute and absorbing, he did not forget that he was an American citizen. His loyalty to good government and public civil order was evinced in his steadfast position and his clear and emphatic utterances during the stern days of the Vigilance Committee in this city. And the ardor of his patriotic love for the whole country was breathed out in prayer and public discourse while the nation was rocking in the throes of the great civil war. A parishioner writes me : "When the intelligence was received that Fort Sumter was fired on by the rebels, the pulpit was decorated with the American flag and the pastor preached on national affairs. Fearlessly and independently he launched forth his views on the situation ; rallying his hearers to patriotism and the preservation of our country, our liberties, our institutions, and the old flag, and to transmit them unimpaired to future generations. Among other sentiments expressed on that memorable occasion were these words : '*In war our nation was born, and in war shall she be born again.*'" "It was in his church," I quote again from *The Pacific*, "that Mrs. Howe's grand battle hymn of the Republic was put into song to the tune of 'John Brown'—a song which swiftly swept over every loyal State. He was abroad when Richmond fell, and he was taller than the Alps in his patriotic pride when the intelligence reached him that the nation was saved and the bondman forever free."

But the time came when his abounding labors were broken in upon by failing health. He was visited by a sharp premonition of such an arrest in the Spring of 1864. He sought and obtained

leave of absence for a year, for travel and rest. A few months later, finding that a longer cessation from work was imperative, he sent to the church his resignation of the pastorate, and sailed for Europe. But such was the affection of the people for their pastor, and so strong their hope that he might resume his official labors among them, that this request for the dissolution of the pastoral relation was not acted upon until it was renewed in the Fall of 1865. The tie was severed nine years and four months from the bridal day, having covered nearly eight years of active labor and close and tender fellowship.

Four years ago Mr. Lacy returned to this coast and took charge of the new church enterprise connected with "Mills Seminary," at Brooklyn Park. It seemed as though the precious life had obtained a new lease of physical vigor. But this confidence, after nearly three years of outlay in the new field, was shaken with sorrowful doubt. And the end was not far off. The swift months of decline which followed, and which caused so many hearts to turn toward the sufferer, under the sad strain of anticipated bereavement, were borne by him in cheerful patience and sustaining hope. Passing away at the high noon of his manhood, there was no questioning of the love and goodness of the Supreme Disposer; nothing but a peaceful and contented waiting for the hour of release to chime. And on the morning of the 23d of August he closed his eyes on these earthly scenes, to open them upon the goodly company of the redeemed and the unfading light and glory of heaven. The New Jerusalem above is nearer and dearer to us all because of this new accession to its happy citizenship.

Farewell for a little while, Brother, Teacher, Pastor, Friend—gone before us to the exceeding great reward! The Holy Ghost, the Comforter, brood with his sheltering wings the heart of the widow and the fatherless in the home where so great a vacancy has been made! And be our hearts quickened to new fidelities in duty while our earthly stay is lengthened, that, when our work pauses here, we may join again, in immortal fellowship, our dear departed comrade, leaving behind us an example as pure and inspiring as his, and an influence and memory as vital, beneficent, and precious.



BRADLEY & REIDSON, PHOTO.

SAN FRANCISCO.

Rev. H. A. SAWTELLE, D. D.

FRUIT OF THE SPIRIT.

A SERMON, PREACHED IN HIS OWN PULPIT,

AUGUST 15th, 1875,

BY REV. H. A. SAWTELLE, D.D.,

Pastor of the Union Square Baptist Church, San Francisco.

"But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Galatians v. 22, 23.

The longer I live, the more value do I set upon the inward life of the Christian. His quiet soul-life is more and better than all that he can do in the outside world. Great outward deeds, public demonstrations, loud and voluble professions, are of far less account than graces of the Spirit. Let us have indeed, the outward profession, those visible obediences, those public activities, which the gospel so abundantly prescribes; but let us feel that personal spiritual life, quietly fostered within the boundaries of one's own consciousness, is something far greater. Ordinarily, outward manifestation will come to pass sufficiently of itself, provided the soul-life is of the right kind and measure. The first object of the gospel is to create and develop a great and beautiful life within, to enlarge the measure and the consciousness of personal grace, to build up a spiritual manhood whose streams of vitality, whose becoming lineaments, and whose pulses of power are from God. It works inwardly upon the individual to bring him up into the fullness of the stature of Christ, the restored image of God. This is the principal work of the Spirit, when once communicated: to produce in the soul divine graces, and mature there a great beauty.

ous life. The Spirit is given and made to abide in the soul-depths, to yield fruit spontaneously after its own kind, the material and sum of true life and character. If the Christian man fails of a great interior life, if he continues on, poor and destitute in gracious attainments, if he is without a full expansive christian manhood of his own, he is denying one of the first offices of the Spirit—is defeating the most important purpose for which the Spirit is given. Can the Spirit be in that heart which is not filling itself with the fruit of that Spirit? The fruit of the Spirit is personal spiritual life, rich inward graces, a sweeter and nobler experience. Deny the object and what becomes of the subject? let the fruit be wanting, and what of the seed? will you assert deadness of God's spirit?

The text implies that Christians have and hold the gift of the divine Spirit. This is one of the first articles of our belief; one of the most precious and substantial things of our faith. This gift of the Spirit is a gift of person as well as of substance and life. As God is personal so this gift is personal, living, intelligent. As the soul is united to the body, and as mysterious life is united to the plant of the field, so this divine gift, the Holy Spirit, unites himself with the believing heart; comes not only as a new principle of vitality, but as a living agent, to work a work of creation and growth, to be a producer, a counsellor, a helper, to spread through the soul a new vivifying element which is from another world. It is a good thing if the young Christian can say, "I believe in the Holy Spirit; I believe I receive him as a gift from God; He is even now in my heart, a quickening, producing agent. Rise to that conviction, my young christian friend; it is your privilege, and it will establish you. The very belief will make your being holier, nobler, larger.

The Holy Spirit residing in a believer's heart may be represented by the figure of a plant; a plant rooted in its soil, full of the currents of life, and bearing precious fruit. In the text, the indwelling Spirit is so represented. He is *planted* in the heart, and yields there the rich and decorous fruits of grace. Or, He is viewed as a seed planted in the soil of the human will, producing a tree of life, which bears in experience and character its twelve manner of fruits, and the leaves of the tree are for the healing of the nations. The fruit of this divine seed or plant in the heart is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. How goodly this array of virtues,

expressing the divine principle within ! How beautiful and modest the harvest from the heavenly seed ! Well might Jesus say, in view of it, My Father is the husbandman. For no earthly cultivator could produce such a crop. From no common germs could come such fruit.

Love is a part of this fruit, and is placed first in the enumeration, possibly because it is the greatest. Now abideth faith, hope, love ; but the greatest of these is love. Love of a certain kind is natural to the human breast. Without regeneration, the mother loves ; the child loves ; friends love. But it is love in an earthly plane, and from earthly springs. There is a love which is higher, separate from selfish dross, and bearing in itself a motion of life not of this world ; love whose essence is spiritual ; the fruit, not of a natural heart, but of the Holy Spirit in us. Produced from that Spirit, it partakes of its nature ; for the Spirit is to this extent like the plants of earth, that he brings forth fruit after his kind. That which is born of the Spirit is spirit. Christian love, therefore, has in it something of the nature of God. God is love ; and that love which is a fruit of the Spirit is simply a portion of God's love-nature.

Love is something that goes out of ourselves and has objects. What are the objects to which our Spirit-born love goes out ? First of all, God. We love Him because He first loved us. We love His nature ; we love His nearness ; we love His acts ; we love His words ; we love His will ; we love His communion ; we love His love. And then our hearts go out to those he particularly loves. It must be so, for our Spirit-born love is but a part of His love, and so must work in the same directions and upon the same objects. We therefore love the children of God in a particular manner. We know that we have passed from death unto life because we love the brethren. This love, therefore, which comes from the Spirit, includes brotherly love, that blessed uniting grace which forbears even to a great stretch, which covers for one another a multitude of faults, and makes of a church a little Heaven below. O sweet Heavenly love, fruit of the Spirit, outcome of the regenerate nature, abound unto us in greater fullness, overspread our souls and work, and float us above our natural selfishness ! Only he that loveth in the true sense is born of God, or knows God and his people.

Joy is next mentioned as a fruit of the Spirit. People have joy, too, without divine grace. We see many, not reckoned as

Christians, filled with exulting and good cheer over a successful venture, a safe deliverance, a happy meeting, or the "feast of reason and the flow of soul." But there is a joy that is greater than any that rises upon such occasions ; a joy not of earth, but of Heaven ; a joy one in nature with that which filled the Saviour's heart, of which he said, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." It is that joy of the Lord, declared to be our strength. It springs up when we begin to know God in reconciliation ; when Christ is really seen and felt as our personal Saviour ; when we realize that we are fully justified and the Holy Spirit is given to us ; when the blissful assurance takes possession of us that God's eternal kingdom and all things are ours. It is the joy of divine salvation, of divine fellowship, and of divine riches. What generates this joy ? It is the Spirit in our hearts, sending out the glad emotion as a fountain emits its stream, or the vine bears its fruit. The conditions of a Heaven are within us.

Peace is yet another grace which is mentioned as a fruit of the Spirit. And peace is something familiar to ordinary life and language. Men of the world know what it is to be at peace with their neighbors and their surroundings. They have possibly been reconciled with an enemy, and know the peace that comes of it. They know something perhaps of the peace that comes when one whom they have offended has forgiven them ; the peace that flows from conscientious and honest dealing ; the peace that rewards noble charity and benevolence. But something more is that peace which is a fruit of the Spirit. And what may it be ? It is that quieted, restful condition that ensues upon divine pardon ; that state in which one says :

"To God I'm reconciled,
His pardoning voice I hear,
He owns me for his child,
I can no longer fear.
With filial trust I now draw nigh,
And Father, Abba Father, cry."

That peace which is spoken of when Paul says : "Being justified by faith, we have peace with God through our Lord Jesus Christ." The effect of this divine reconciliation and justification is a holy quiet of soul, a peacefulness of disposition and feeling, and a friendliness toward all men. The conscience, too, is pacified by the atoning, law-vindicating work of Christ, and by the

consciousness of a culminating act of duty—obedience to the Son of God—discharged. A peace as of creation's morn arises ; it continues in the soul ; the abiding Spirit's abiding fruit ; a peace of wondrous occasion and of as wondrous source.

Longsuffering is another manner of the Spirit's fruit. This grace is nearly allied with patience, and is especially requisite in a world of trouble, injustice, and sin. The usual law for the Christian convert is to be subjected to a period of trial and suffering before being taken home to God. The grace which he above all needs, as related to this condition of trial and discipline, is longsuffering. This longsuffering is something far other than a natural power of enduring pain, or the resolution of self-sufficiency ; something more than stolidity or native fortitude. It is rather an endowment of grace, a fruit of the Spirit. In the presence of trial, the Spirit brings before the mind considerations which inspire patience, such as the blessed uses of the trial, the promise of divine help in the trial, the certainty of ultimate deliverance, the assurance that all injustice will be defeated and all righteousness will be vindicated. And with the presentation of such considerations the Spirit directly inspires and nerves the soul to its endurance ; so that it can bear, and forbear, and wait. It can be longsuffering toward the weak-minded, the persecutor, the perverter of our words, and even the injurer of our reputation ; longsuffering toward imperfect brethren ; longsuffering under pain and poverty ; longsuffering in waiting for the coming of Christ and the redemption of this sinful body. What is more Christ-like than to be longsuffering ? What grace did He more illustrate, and what one will He sooner give by the inworking of His fruit-yielding Spirit ?

Gentleness is next named as a portion of the Spirit's fruit. Gentleness, as Doddridge says, in the whole of our conduct, inspiring a tender care that we may not, by anything rough or overbearing, grieve and injure before we are aware. A grace to temper all our bearing and acting. The word *kindness*, perhaps, expresses more correctly just what the apostle had in mind. Natural kindness is something beautiful, and much appreciated among men. But when that kindness is sanctified and inspired by God's spirit, and takes into itself the elements of Christian compassion and tenderness, making one careful of others' feelings, delicate, refined, benignant in look and word and act, how desirable, how exalted it becomes as an attribute of character !

A fruit of the Spirit certainly to be greatly coveted and cherished. How it adorns and beautifies the Christian ! To have this cultivated is far more than to do great outward deeds—more honors the indwelling Spirit, more commends our holy religion to mankind.

Goodness, named immediately after, as the Spirit's fruit in the soul, is a grace closely related to the gentleness or kindness which it follows in the apostle's rehearsal. It is the expression of a feeling, however, that is more positive and active. It seems to mark, says Ellicott, that propension of mind which leads a man *both to will and do* what is good. It is the disposition to be useful, to be ready for every good word and work, to be abounding in benevolent deeds. You will see in it the abounding of good feeling, the motions of generosity. When we speak of a benevolent character, our meaning is well understood. And this is what the Spirit in us legitimately produces, just as the life of the vine embodies itself in ripe grapes. This we have a right to look for where the Spirit lives.

Faith, too, is a fruit of the Spirit ; and, being produced by the Spirit, it also receives more of the Spirit. Strange that this first and fundamental grace should be put into this place in the cluster. Some have thought that what the apostle means by it here is Christian fidelity or faithfulness. But this is departing from the common and obvious meaning of the word. Faith, belief, trust ; a disposition to look to the God of salvation and repose in Him ; this is the proper meaning of the word which Paul uses. And this is a fruit of the Spirit. It should be a *continuous* fruit. There is constant need of it ; need of it especially *in the midst* of our gentleness and goodness ; for we may otherwise get to thinking too much of our acting toward men, and too little of our resting upon God. Only as we look up to God in faith can we be gentle and good in the spiritual sense. And thus possibly we see a reason why Paul named this mighty grace just where he does.

Meekness belongs to the cluster of spiritual fruit. This is a choice sweet grace of the soul ; the ornament of a meek and quiet spirit ; well may it be coveted. Meekness is the opposite of censoriousness and of anything boisterous, loud, or violent. The Spirit causes it to spring up when we remember our past sin, our present frailty, and our need of forbearance from others. The meek spirit is chastened and subdued. It receives correc-

tions, or it gives corrections, like a submissive child. This the Spirit works, for his whole aim in the heart is to make it Christ-like.

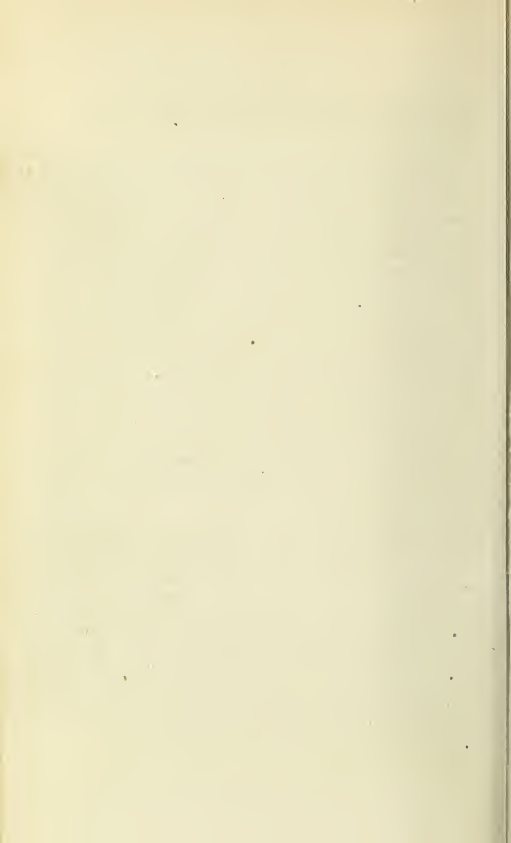
Temperance is included in the heavenly cluster, and belongs to the make-up of spiritual manhood. It is put last as a kind of crown of all the rest; the stay and tempering of all that a man is. It has no narrow meaning, applies to no single appetite or excess, exclusively. Its idea is self-control in general, a quiet, firm ruling of one's whole nature, a keeping back from excesses. It means moderation in our appetites, passions, words, opinions; that ruling of the spirit which is greater than taking a city.

The fruit of the Spirit in these several specimens is before you. Let it be more and more in your believing hearts, the quiet subduer of the deeds of the flesh. Rise up, O fair fruit of the Spirit, in the church of God! It will be more than all outward heroisms; it will fulfill the design of the Spirit, the design of a ministered gospel, more than the conversion of nations. One character made up of this fruit of the Spirit is worth more than all outward temples or kingdoms.

A character so composed is one and harmonious. The unity of these graces is beautifully suggested by the term fruit, not fruits, that is used. All these are one fruit of one Spirit. All of them have one radical nature and each enters into all the rest. One spirit, one nature, belongs to them all. In each, you may find a taste of all the others.

How spontaneously they spring up in a heart where the Holy Spirit is! What comes out more naturally, more easily, more spontaneously than fruit on its vine? The graces of a Christian are *fruit*, not art or artifice. They are but the free embodiment of the Spirit's life.

And against these there is no law. The law may be against the deeds of the flesh, but not against the fruit of the Spirit. The law, as a transcript of God's character, cannot run counter to these graces, for it is with them. They are forming that perfect manhood which the law, in letter and spirit, has always demanded. They fulfill the law, and do not cross it. They are God's will and delight. They are an expression of God himself. O, then, Divine Spirit, possess us wholly, and fill us with thy fruit!





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SAN FRANCISCO.

Rev. E. S. LACY.

DEVOTION FOR CHRIST.

A SERMON:

BY THE LATE REV. E. S. LACEY,

Preached in the First Congregational Church, San Francisco,

February 19th, 1860.

"Be ye followers of me, even as I also am of Christ."—1 Cor. xi. 1.

This is a characteristic expression of that grand and enthusiastic apostle, in the service of his divine master. There was no teaching of our blessed Savior which he did not count as having an application to himself, and which he did not endeavor to actualize. He threw himself with all the earnestness of his burning soul into whatever, at that present time, promised the most for the eternal righteousness of God. He not merely sought to fulfil the absolute law of the Great Sovereign, as he found it written in His holy word, but he endeavored to fulfil the unwritten law of love, which waits for no positive request, halts for no letter of requirement, saying, thus and thus shalt thou do—but with a glad bounding liberty leaps far beyond the law and the testimony.

In such high and unselfish devotion and devotement of property and name and power to the welfare of the whole world—the enemies who persecuted him—generations whom he never could know—Paul felt that he was truly following Christ, and he called upon those who looked to him for instruction to "follow him, even as he also followed Christ."

Perhaps the feeling is nearly universal that there is more encouragement in an endeavor to follow the example of a man like ourselves, than in taking for our pattern that One, who while a man, is also the "Only begotten Son of God." Looking at a human being, a sin-burdened being, like ourselves, having the same struggling heart as ours, struggling after the holy precepts of God, now and then breaking away, and return-

ing again in shame and repentance, crying out in agony, "O wretched man that I am, who shall deliver me from the body of this death?"—looking at such a person toiling after Christ, and exulting in the mastery of foes, sleeplessly besetting him from within and without, the powers of this world and another; helped by a divine hand in every emergency, and so triumphing over all—we feel the inspiration of the example: we feel that with that same assisting hand we can follow Paul as he followed Christ; able to say with him, "I can do all things through Christ, which strengtheneth me; of myself, nothing."

The principle which lies at the basis of, or which forms the new life in man, is devotion to a cause, which is out of and greater than one's self—a new cause that demands the sacrifice of self for its interest—the cause for which even Christ sacrificed Himself. The ruling principle of the Christian must be the same as Christ's. He is named after Him, and accounts himself His follower, because he seeks the same great end, and yields himself to the same controlling motives. In this change of the governing power of life, there takes place a very thorough transformation. The natural life is led by a single well-defined principle of self-interest. Every person seeks his own aggrandizement in this world of strife and competition; each one works for his own interest, with more or less intensity, accompanied, it may be hoped, with generosity toward others, yet the law of action which evinces its power over all things, is self-interest. It throws itself into almost every action and over all our thoughts, without our consciousness, and thus makes life one thing—a unit. Every new course is a fresh rill running down to swell the channel. If a business is undertaken, the end is to make money, which is a strong equivalent of power, and so of self-aggrandizement. If any side schemes are undertaken, not belonging to a regular business, they still are looking to the same end—the increase of personal consequence by means of wealth. When one spends money in large sums for a residence, beyond what comfort or taste requires, it is a way of self-aggrandizement believed superior to the accumulations of money. When one enters upon a course of study, he looks forward through the long ranges to its magnificent issues; pants and labors through years of days and nights, that he may stand at last upon that proud eminence, and hand down his name, perhaps, a heritage to the world; thus he can be the most honored, the most powerful. So self-interest is the governing power of the natural

life, and found to be so universally, the natural original principle of every man's action.

Now, the new life, brought in by Christianity, is from a change of this governing purpose, and a choice of a new end. The reign of that predominant self is done ; an interest has come on that commands attention from the other, by its superiority; its claims high as the heavens, have been revealed to a person, and they are acknowledged, and he bows to them ; he sees that there is an *eternal* interest for himself and also for millions beside, for mankind, which he is called to labor for, and give all his energies to promote, and he turns away from these shadowy temporal things, that pass away, having no hold on eternity, unto those grand realities that endure forever. The end of his life now is changed, and the controlling purpose along with it : the working for self as the chief end is done, and the man henceforth labors for One far greater than he, whose "shoes he is not worthy to bear," to whose cause he devotes himself and all that he possesses ; seeking to gain possessions and improve himself, that he may advance that cause more ; studying for the command of great knowledge, vigilant for the increase of all resources, careful for a just and reliable influence, that he may give all, that he may be so much the more a power in the building up of the great everlasting kingdom of the blessed Lord. As he before was wakeful and energetic to greaten himself, so now, not less, but more, that he may consecrate *all* to that One, who died for him. This is the idea and principle of the Christian life, to devote this whole being, body and mind and soul, and all that it is capable of, to the service of Him who created it, and redeemed it, and hath prepared a place for it in the heavenly kingdom ; and the Christian spirit delighteth to do this, and beholding its own nothingness, wishes that it had a hundred times as much to give —wishes that this self and its improvement were a hundred-fold what they are, that so much more might come to the cause of the great Christ, the Savior of men.

The overturn from one ruling motive to the other, from the reign of self to the reign of God, is conversion ; and from that time onwards, is a new life of self-sacrifice, losing self interest in the greater end ; gaining only to give away, Christ having gathered us to Himself. He, our Savior, we gathering everything for Him. He, caring for *us* and leading *us* into immortality ; we, ceasing personal care, because *He* hath taken us in charge, devote every energy to please and honor him. We can

make no return to Him, for His great salvation ; we can do nothing to stand off against that eternity of blessing which *our* dear Savior hath given to us ; but we can thus express our sense of His “loving kindness and tender mercy ;” we can thus show that our heart is touched, and that we are in His cause, which is that of *saving the whole world*. There are those around us, always, who do not render allegiance to the Great King, who disregard the blessed Savior’s offers of salvation, and thus throw dishonor upon His name ; these can be won to Him by our devoted example, by our joyous service, by our delighted life, our ready and glad sacrifice for His cause, by our convincing explanation of the truth : thus we can be instruments of salvation unto immortal souls. Unto this principle of consecration the great apostle fully yielded himself ; he knew that it was a “reasonable service ;” felt that he was thus entering into the *divine life* ; felt that he was raised by it into the heavenly sphere, that he was thus allied to God ; rejoiced “with joy unspeakable, and full of glory,” that he was so lifted up, counted in the family of God. So he looked with yearning interest upon those who might have the same privileges as himself, experience the same blessed enlargement and elevation, have the same divine indwelling, and the same wonderful assurances, who yet knew nothing of these things ; he longed to tell them, lead them, draw them into the blessed inheritance. His self-denial and suffering were privileges ; for he was grateful to be counted worthy to suffer for Christ’s sake. He left the proud society of which he was a member and an ornament ; he sacrificed the lordly hopes, which men with praises cast at his feet ; he gave up almost everything that is reckoned most valuable by the world, and in its stead, met the reproach of friends, then their deep hatred, being stripped of everything by the persecution which first touched property ; then his life was imperilled ; he was stoned, imprisoned, whipped, escaping death by providential deliverances, suffering hunger, surrounded by a fierce, clamoring populace, saved by the interference of the officers of the law, and through it all, rejoicing for the opportunity to suffer hardships for the Lord Jesus. He saw his divine Master, the Savior of the world, coming down to us, and bearing the same things, willing to suffer them that we might be saved ; having never done wrong, yet bearing all wrong ; taking the sin of the world upon himself, and dying to atone for it, sinking under its penalty that we might be delivered. Seeing this, Paul abated

nothing from all that he could be or do for. that gracious, divine Saviour. He counted all things of no value, threw them out of the way, if they did not contribute to the same beneficent and Christ-like cause. He felt that thus he was following Christ as fully as a mortal could; and he gloried in the idea, and called upon all to "be followers of him, as he also was of Christ." As if he had said: Labor for the spread of His great name throughout the earth, testify boldly in your own neighborhood (if not called to go about as I do), for the interest of the great Messiah; bear the reproach that will come; hold your property for the service of the heavenly cause; "be diligent in business" that you may still have means for the same end, for "he that giveth to the poor, lendeth to the Lord;" if called to suffer, deny not the holy name, though flames glare in your face, for "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Now, we see the Apostle's aim, his example, and his exhortation; he had his teacher, the Son of God before him, as the sun in the heavens, constantly watching and encouraging him, giving strength to conquer, wreathing his brow with laurel after every conflict, causing him to shout in anticipation of Death and his cavernous chamber, beholding certain victory over that dread enemy, his sting quenched in blood of the Crucified, and harmless; invulnerable to every enemy, he exclaims: "I have fought the good fight; I have finished my course; I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them, also, that love His appearing."

It may be of interest to hear how those early disciples followed this grand apostolic man. Some, as should be expected, were weak and faltered, and fell off; yielded to temptations of sin, and, lying like an intoxicated mother upon her infant, smothered their new-born hopes. We see frequent intimations to this effect in the paternal letters of the Apostles to the churches which they fostered, reproving, correcting and counseling. But many were true. They entered the lists not to be turned back nor thwarted by any human, or worse than human power. They enlisted in view of danger, the loss of friends and worldly estate, home and the things which make life so happy.

Basil, A. D. 372, on being reminded that he might suffer the loss of his estate, banishment, torment, or death, replies:

"Threaten us with something else if you can, for none of these things can affect us. Confiscation cannot injure him who has nothing but a few books and his cloak to lose; nor can I be banished, who am bound to no place. Wherever I may be, that is my country. Death, which is accomplished at a single stroke, I fear not. It will sooner bring me to my God, for whose sake I live, and towards whom I have long been hastening. Reproach, threaten, and exert your power to the utmost, yet, let the Emperor know, that you will never be able to make us assent to your wicked doctrine; no, though you should threaten us ten thousand times worse than this."

Tertullian exclaims: "Give us what names you please; from the instruments of cruelty you torture us by, call us Sarmenicians and Sermaxians, because you fasten us to trunks of trees, and stick us about with fagots, to set us on fire; yet, let me tell you, when we are thus begirt and dressed about with fire, we are then in our most illustrious apparel. These are our robes of glory, and, mounted on our funeral pile, we look upon ourselves in our triumphal chariot." Such defiance sometimes filled the persecutors with amazement, so that they desisted from their horrid designs; sometimes it enraged them, and filled them with greater fury to wreak their impotent malice upon the heads of the innocent and fearless victims.

The prayer of Polycarp, the celebrated martyr, as he stood by the stake about to be nailed fast to it, seems worthy to be written in our memory. Before they lighted the fire, he said: "Leave me thus; He who has strengthened me to encounter the flames, will also enable me to stand firm at the stake. Lord, Almighty God, Father of Thy beloved Son, Jesus Christ, through whom we have received from Thee the knowledge of Thyself; God of angels and of the whole creation, of the human race, and of the just that live in Thy presence, I praise Thee, that Thou hast judged me worthy of this day, and of this hour, to take part in the number of Thy witnesses, in the cup of Christ." Then the fires were lighted about him.

Thousands with equal fortitude, suffered, because they refused merely to throw a pinch of incense into the fire of idolatrous sacrifice, or to kneel down before some heathen image at the command of the emperor. We read these accounts with a glow of admiration, and, perhaps, have within a reasonable fear that we should falter before such a fearful ordeal. But God prepares His children for their trials. Each day finds its strength as well as its exigency.

It is refreshing to see, in these early records, the true divine spirit which these Christians breathed, appearing to have drunk in the Spirit and the life of Christ, to have but one single aim, and that to glorify Christ, by illustrating His heavenly doctrine.

Justin Martyr, says, A. D. 148 : "We, who once delighted in lewdness, now embrace chastity ; we, who once embraced magical arts, have consecrated ourselves to the good and unbegotten God ; we who loved above all things the gain of money and possessions, now bring all that we have into one common stock, and give a portion to every one that needs ; we, who once hated and killed one another, now pray for our enemies, and endeavor to persuade those who unjustly hate us. Now, whosoever are found not to *live* as Christ taught, let it be publicly known that they are not Christians, though they should profess with their tongues the doctrine of Christ."

It appears that they depended much on prayer, for the daily indwelling life. "Early in the morning, as we arise from our beds," says Cyprian, "will we by our prayers give thanks for the resurrection of Christ, praying that as the day has returned to enlighten the earth, so Christ would return to shine into our hearts by His grace."

"The whole life," says Origin, "should be sustained by continued prayer unto God ; so that each particular prayer should be only a certain portion of *one only prayer* which pervades a Christian's life."

Clement of Alexandria, beautifully expresses this ideal of a devout Christian : "He prays in every place, but not openly to be seen of men. He prays in every situation — in his walks for recreation, in his intercourse with others, in silence, in reading, in all rational pursuits, and though he is only thinking upon God in the little chamber of the soul, and calling upon his Father, with silent aspirations, God is near him, and with him while he is yet speaking." It seems clear that the early Christians, as a mass, apprehended well the idea of Christianity.

Every pursuit must be prompted by the new spirit, stamped with the new seal ; recreation must be for the end of greater efficiency, and having all the delight thereof, lengthened by such a hope ; the pleasures of society purified in the desire to show forth the spirit of Christ, abstaining carefully from anything and everything that can be construed as a compromise of the heavenly character professed, eschewing every amusement and rejecting every ornament that would cherish vanity in our own

heart, or dim "the fine gold" that hath no price on the earth. O, better all personal pleasure should be sunk than that we should appear unfaithful to Him! Better be accounted *fools* and *bigots* than to appear to yield a shadow of principle, while we profess to be followers of Our Lord in the simplicity of His life! How many immortal souls doubt the reality of the Christian religion, and so turn away from it and are lost, because they see Christians returning to the world for its pleasures and gains! I am persuaded that such do not do it until the fountain of life within has become shallow and almost exhausted—they never had, "or have lost that delicate sense, jealousy of the dear Savior's honor which they ought to feel or they could not consent to what is *questionable* in its character, *unless duty called them to it*. A Christian goes anywhere, runs any risk *at the call of duty*; but not for the sake of pleasure or gain. Paul stood forth clear of the world, above the world, having chosen for his grand aim eternal interests, and *using the world only for this end*. Thus he followed Christ, and he called upon all men to follow him. A new cause was brought into the world, overshadowing everything else; an eternal kingdom to be set up; other kingdoms to melt away like snow-flakes on a river,—all mankind to be received into it; a mastering motive for the immortal soul. Under the head of this motive the human being gives himself and all that he can control of this world—his goods, his influence, his family, all things to this great object, the same that filled the consecrated heart of Our Redeemer. O, how privileged to be thus a laborer for Him!

My brethren in the name and Church of the Lord Jesus, turn all you have and are into the work of the Savior, here amongst sinful, dying men. Oh, how much there is to do! Deny yourselves, and do everything that will aid you in this, and help you to reach your Christ-like state! *God* will bless you in it! *God* will make you living powers in His eternal kingdom.

Do you not, my impenitent brethren, see this grand end—working with Christ for the welfare and salvation of the world—trusting yourself with Him—working for Him? Do you not see a distinction wide as the north is from the south, in the motives which govern the natural and the spiritual life? See how short-lived are those, and how unworthy! See how long and god-like are these! It is for you to choose between them. O, choose to follow this consecrated apostle, as he followed Christ, sanguine in immortality! The Lord bless and save you all. Amen.

Mem. Ref.

